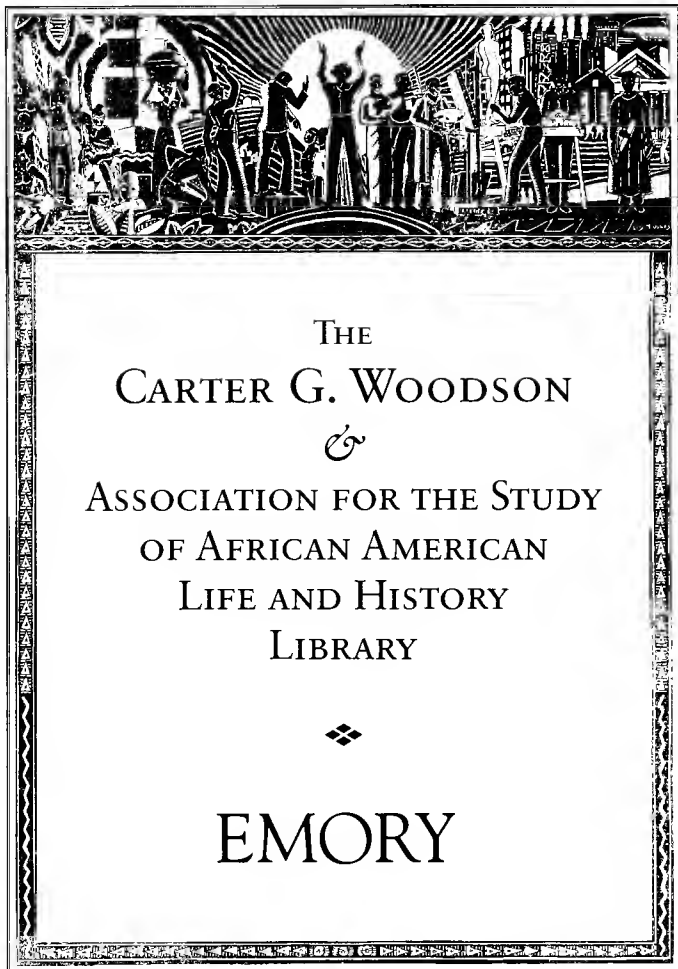


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EMORY

A TREATISE
ON
DOMESTIC EDUCATION

BY
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CINCINNATI:
PRINTED BY CRANSTON & STOWE
For the Author.
1889.

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1885.

PREFACE.

WITHOUT apology I send forth my thoughts on the great, absorbing question of Christian Education in its domestic form, and this I do with no desire to appear as a literary man, panting for literary fame; but because it is a duty laid upon my heart and inspiring all my thoughts from early manhood to old age.

My book is not designed for instruction in the common-school, nor the high-school, nor the college; but for the *home*; not for the recitation room, but for the *nursery* and the *fireside*.

The duty which impels my hand to write this book, and the love which inspires its sentiments, is a duty and a love resulting from actual labors in the school-house, and intensified by close and extensive observations in the families among whom it has been my high privilege to sojourn, both in my native land and in foreign countries. As for the thoughts, the sentiments, and the prin-

ciples embodied in it, they have been formulating themselves for about fifty-five years.

Moreover, as Christianity is given, not for the benefit of any particular race, but to confer infinite blessings upon all mankind, so, also, Christian education is divinely designed not to confer exclusive privileges upon any chosen people; but to enlighten, improve, and develop into perfection humanity as a whole unbroken unit, consequently to develop into the highest possible human perfection every child of Adam.

To this divine end, ordained by the Omniscient Father of humanity, before the foundation of the world, my humble volume is wholly consecrated. To this glorious end I beseech our Lord and Savior Jesus Christ to command his benedictions upon the efforts of the author.

DANIEL ALEXANDER PAYNE.

EVERGREEN COTTAGE, Wilberforce, Ohio.

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INTRODUCTION.

ON invitation of my esteemed friend and brother, the Rev. D. A. PAYNE, D. D., LL. D., the venerable senior bishop of the African Methodist Episcopal Church, I submit a few considerations as an introduction to his interesting and able discussion on Domestic Education.

This service becomes a pleasant one in view of our long and intimate friendship, which commenced in 1858, when I entered upon my duties as president of the Wilberforce University, and which has continued without the slightest interruption until the present hour.

Bishop Payne took an active part in the establishment of the university, aided it by pen, purse, and speech; was its true and steadfast friend in the most trying period of its history, and when the institution passed into the hands of the African Methodist Episcopal Church, he became its honored president. His advice and counsel were of great value to me in the discharge of the critical duties connected with my office. Conscientious and upright in all the relations of life, refined and cultivated by study and travel, intensely interested in securing educational advantages for the preparation of young men for the Chris-

tian ministry, self-sacrificing and enthusiastic in efforts for the salvation of the world, the author's character is worthy of imitation, and his book merits careful study. The subject discussed is one of transcendent importance, and the ability and thoroughness with which the discussion is conducted will command the respect of intelligent people, and secure the happiest results. It will shed light upon all questions pertaining to the happiness of home, the efficiency of the school, and the permanence of the republic.

The most valuable instrumentality in the education of our children is their early training at home by their parents, and this must be commenced as soon as they enter this world, and continued until childhood is merged in manhood. We must act upon the great truth which led one of the master painters of Italy to begin in his art back at the grinding and mixing of his paints, that no unskillfulness in the preparation of the colors should be found on completion to have marred the beauty, or dimmed the clearness of works which were to challenge the admiration of posterity.

God has consecrated the early period of life to the religious training of the child by the parent, so that in all time to come holy influence may linger in the mind and restrain its possessor from folly and crime. God in wisdom holds back the development of the passions in childhood, and thus gives the parent a chance to pre-empt the child for Christ before the Devil can place a mortgage on it.

The most important part of life is childhood, and during this period, impressions may most easily be made, and with the greatest difficulty effaced. We may carelessly sketch characters upon the sand of the sea-shore, and the next dash of the returning surge may obliterate them. But impressions made by the mother on the tender mind of the child shall never be effaced. It may appear paradoxical, but I venture the remark that more of the human family are ruined in the nursery than in subsequent life, and the sentiment is in harmony with revelation, which offers a happy and useful life as the reward of early training. The child's mind is receptive, and the wrong feelings of the parent are reproduced in the child and become a part of its being. There is not a cloud of anger that flits over the countenance of the parent that does not disturb the gentle spirit of the watchful child.

The power of early training is recognized in the bitter condemnation of those who break away from its restraints and become vile, and in the praise awarded to those who in spite of its neglect become good and useful citizens.

It is axiomatic in education that what is first in point of time is first in importance, and the interest that gathers around the subject of early training should exceed that of any subsequent period of life. Early culture should not be intrusted to inexperienced strangers; the love and solicitude of the parents are demanded. Of all the eloquence of earth there is

none that moves the soul like the melting strains of maternal love. Says a beautiful writer: "The smile of the mother which is reproduced upon the face of the infant upon her bosom, is only an emblem of that likeness of her heart in which his heart is formed. Every one carries to his grave certain elements of character, breathed into his soul by his mother while he was fondled in her arms." Every child receives from its parents impressions and peculiarities of thought and life which no subsequent effort can entirely overcome. Every look and word and act tells upon the little ones at home. There is a kind of ink which, when first used, is scarcely perceptible, but it becomes blacker as it dries, till at length it becomes so black that you may burn the substance on which it is written and the letters will still be legible in the very ashes. Faint emblem of the mother's influence! Napoleon once said to Madame Campan, The old systems of education are good for nothing; what is wanted for the proper training of young persons in France? With keen discernment and great truth that intelligent and accomplished lady replied in one word, *Mothers*. The word struck the emperor, and he exclaimed: "Behold an entire system of education. You must have mothers that know how to train their children."

One reason why our schools accomplish so little may be found in the fact that it requires so much time and labor to break up bad habits contracted in early life at home. When parents who commence

the education of their children shall do it as wisely as the fondest affection and the maturest judgment can dictate, and then place them under the care of the public teacher, who is properly fitted for, and alive to the great responsibilities of, his work, then a brighter era will dawn upon our educational interests, and a nobler race of men and women will bless the world. It is wrong to reproach the teacher for not completing with becoming beauty and symmetry a work characterized in its early stages by so many defects.

It is a crime for parents to allow their children to go from the fireside to the cold world with bad habits and wicked propensities. With the best preparation possible, life is a bitter struggle against temptation and vice, and early religious training and Christian character furnish the only safeguards against the perils to which the young are exposed.

R. S. RUST,

*Corresponding Secretary of the Freedmen's Aid Society of
the Methodist Episcopal Church.*

CINCINNATI, OHIO, March, 1885.

DOMESTIC EDUCATION.

Chapter I.

THE TRAINING OF CHILDREN.

"Train up a child in the way he should go, and when he is old he will not depart from it."—PROVERBS XXII, 6.

GOD is the Creator of the Universe. As such he has original and divine right to make laws for the government of its different departments, physical and mental.¹ But, in the exercise of this divine right he does not act like a despotic monarch, whose absolute will is law for all his subjects; whose animus is *supreme selfishness*

¹I employ the term mental in preference to the word intellectual, because it is of wider comprehension. The intellectual embraces those operations of mind "by which we perceive objects and conceive of them; and remember, analyze, or combine them, and judge, or reason concerning them." See Dr. S. S. Schmucker's "Mental Philosophy," page 25. So, also, President James H. Fairchild, on page 14, of his "Moral Philosophy:" "The intellect is the general faculty of perceiving and knowing, and comprehends the faculties of sense, memory, imagination, judgment, and reason." So, also, Crabb says: "There is the same difference between mental and intellectual, as between mind and intellect; the mind comprehends the

manifesting itself by brute force, violence, robbery, war, and murder. No! The animus of God's right is infinite love, directed by unerring wisdom and unutterable goodness. Hence, his physical and mental laws were never an outburst of blind passion, nor supreme selfishness.

In the material and immaterial world every one of his laws is designed to produce well-being to the sentient subjects of his government, small and great, weak and strong. Hence it is as absurd for erring man to question the fitness and goodness of his moral laws as it is to dispute the practicability, wisdom, and efficiency of the physical.

Among the principles, laws and statutes which he has given to govern the region of mind, he has given to society the mandate of the beautiful

thinking faculty in general, with all its operations; the intellect includes only that part of it which consists in understanding and judgment." In a word, the *mental* includes all the powers and operations of the spirit, whether they be cognitive, sentient, moral, or spiritual—all its active operations and its passive conditions. And moreover, by the word mental I include not only the human, but also the superhuman—all beings responsible for their conduct; for their thoughts, words, and deeds in the visible and invisible universe. For every thing and for all things God has ordained laws, governs by laws, and judges by laws. And let it never be forgotten that the laws by which he governs the family circle, and those by which he controls the solar system, are alike *immutable*.

passage of Holy Scriptures which is taken from the inspired pen of the wisest of men. "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. xxii, 6.)

The doctrine taught in this divine statement is disputed on the ground of its supposed impracticability. The objections may be reduced to the following propositions:

a. A child, that is, every child, is born in a polluted atmosphere in which he must always live; breathing an immoral air, he is necessarily polluted by it.

b. All his associates at home are corrupted by sin, therefore, he must be as bad as they, because association begets assimilation.

c. The boys and the girls with whom he must play, away from home, whether in the street or in the campus, or by whom he sits in the school-room, are wicked, and, therefore, he can not be better than they.

d. Therefore, they say, "the doctrine of the text can not be realized till the millennium shall burst upon the world, and every body shall become good." These four objections come from two classes of people: First, from members of the Christian Church, who profess to believe in the Bible, and, second, from persons outside of

that Church who have no faith in it, and who live in open violation of its just and holy requirements. We now give our reply to these objections by saying :

1st. The Creator who has given this command is the Omniscient Maker of every child ; consequently he knows all its capabilities, probabilities, and possibilities.

2d. He knows every temptation to which a child can be exposed from the cradle to the grave. He knows the strength of every temptation, and the conditions under which every one can appear. He also knows the capacity of every child to take in evil, and the ability to repel it.

3d. He knows every bad boy or girl who may endeavor to influence a child in a wrong direction ; also, every bad man and woman who can and will offer inducements to a child to do evil. And yet, this very *Omniscient Creator* commands us to "Train up a child in the way he should go." Now, inasmuch as he never commands any one to perform an impossible thing, we fully believe that a child can be trained in the way he should go. Will any sane father command his child to *carry* a weight which he knows the *boy can not lift from the ground* ? Is God less reasonable than a man ? Whenever he commands a duty to be performed, he also imparts the strength and

the power for its accomplishment. Man may require, and often does demand, that which is both unreasonable and impossible. But God never did and never can do this. Therefore, we once more affirm, a child can be trained in the way he should go.

Moreover, if we consider the latter part of this divine statement as a promise, then we say that God will make it good.

“Lift up thy rod, and stretch out thy hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea.” Such was God’s command to Moses. The unbeliever standing by, and hearing this divine mandate would have cried out impossible. Who can divide that sea and lead these millions through on dry ground? But Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left.” (Exodus xiv, 16, 21, 22.) When God commands let man obey. Then if the difficulties in the way be human, he shall have power to overcome them; but if they be superhuman, the Omnipotent God, who gave

the command, will remove every obstruction out of his path, and the thing to be done shall be accomplished. (Exodus xiv, 23-31.) Why? Because he never breaks a promise. No! never!

But, if we consider this latter statement as a prediction, then God will certainly fulfill his own prophecy. With him the present, the past, and the future are alike. Therefore, he knows what can be, what may be, what will be, and what must be as certainly as he knows what has been, and what is now. A man may guess, but God never does. The best man may lie, but God can not. With the command he gives the power to obey and to execute. With the promise or the prediction goes the omnipotence to fulfill. We are now prepared to consider the meaning and the compass of this divine statement. And when we remember that a child by direct or indirect training may become "a fool, a devil, or an angel," the meaning and the compass of the divine command can not be too carefully considered, and too minutely analyzed.

What is its significance? It means that we should teach a child how to feel, that he may always feel aright; how to think, that he may always think aright; that we should teach him how to act, in order that he may always act in the right direction; that we should teach him

how to live, in order that his life may be a solid contribution of good to the *well-being* of humanity; that we should teach him how to die in order that his death may be the beginning of an endless life, crowned with glory everlasting, and ever increasing in its effulgence. According to my humble conceptions, such is the significance and such the only import of the divine command, "Train up a child in the way he should go."¹

b. As to the "*compass*"² of the divine mandate and the divine promise inseparable from it, we say in one general statement that it embraces the entire period of human life. It takes in not only the daily instructions and examples of the par-

¹ The word *way*, in the divine command, has no allusion, I think, to what may be the employment of the child well trained; whether he will be a farmer, or a mechanic, or an artist, or an artisan, a lawyer, or a doctor, a merchant or a sailor, a clergyman or a school-master, a scientist or a philosopher—but that the word "*way*" throughout the sacred writings almost always relates to moral conduct, to the character of the individual addressed or about whom it is spoken. Form his character while he is yet a child; that is, begin the work of formation; continue this work through childhood and youth. Make it pure; make it upright. Make it strong as far as human agency can make it under divine instruction by the Word of God, and the creative Spirit of God. Then, whatever may be his *vocation* in life, he will maintain that character.

² This *compass* will be dwelt on at length further on.

ents, but, also, all the outside influences which the parents or guardians may bring to bear upon the character of the child so as to develop such character as the Creator himself knows to be possible for the human being to attain.

Chapter II.

FIRST CONDITION OF SUCCESSFUL CHILD-
TRAINING.

CHILDREN spend their infancy under very different circumstances. Some have their mothers snatched away from them by the hand of death a few hours after their birth; others are made fatherless within one or two years after; in some cases, others are deprived of both parents while they are yet unable to wash their faces, comb their hair, or dress themselves—and thus are made orphans in early life. Some are born of rich parents, and, therefore, are surrounded by every thing that can minister to their comfort; others enter this world in the abodes of squalid poverty. Some become orphans as soon as they have reached childhood; while others are made so amid the waywardness of reckless youth.

But, in every instance, God provides for their training. Sometimes an aunt, a grand-aunt, or an uncle, or a grand-uncle, or a grandmother or grandfather, takes the place of their parents; sometimes a friendly neighbor, or an absolute

stranger is moved to become foster-mother or foster-father. Such persons are guardians, but they are held to the responsibilities of parents by that God who has promised to be a father to the fatherless and the orphan children.

Whether they be parents or guardians, the first condition of successful training is *unity* in respect to the order, law, and government of the household. There must be unity on the part of the parents or guardians of a child. There must be no dissension, no antagonism between them; for if such a thing as disagreement or antagonism exists in the family, no child can be trained under the ideas, principles, and sentiments involved in the divine command. That command is not superficial, but is as deep as the very essence of the complex and immortal nature of a child. His body, his soul, and his spirit are all comprehended in it. It holds within its grasp all of the present and all of the future in the character and history of the young heir of the crown of life. Therefore, there must be an *unbroken oneness* in its training.

Here, in this thing, no mother nor father, no grandmother nor grandfather, nor aunt, nor uncle can be allowed to intermeddle. No brother nor sister can be suffered to interfere. No! not for a moment! I am in earnest; I plead for the

children as one pleadeth for his first-born, or as one pleadeth for his own life, or as one pleadeth for his only child.

The family is a miniature Church, with its priest and its priestess to train it for the work of Christian life, for its conflicts, and its victories. It is also a miniature state, with its laws, order, and government. It has its head and his assistant, between whom there must be no conflict. They must be one in all opinions, principles, and sentiments, which do, or may, affect the family government.

We say it once more, and say it with all the emphasis that time and eternity can give: In the family government, no difference of opinion should exist, no antagonism be allowed. One spirit ought to animate the parents or guardians; one law govern them, and bind them into one as with fetters of steel that can never be broken. Because, if the wife antagonize the husband in the government of the family, defeat is as certain as death itself.

Were it possible for all the archangels to come from heaven and legislate for the family or the household, should the mother antagonize the father, no great woman nor great man could issue from it. Of course, I use the word great in its highest sense; not the physical, nor the intellect-

ual, nor the artistic, nor the military, nor the financial, nor the political; but the *moral* and the *spiritual*, which is the highest because it is the essential, and the immortal, the only form of greatness which makes us acceptable to him who is the Lord of lords, and the King of kings; it is, therefore, the only greatness that exalts an individual to the society of heaven, and crowns him with eternal life.

But a greater than the archangels has legislated for the family and the household—it is the Infinite Legislator—that legislation is expressed in the text which we are unfolding, and which is illustrated and confirmed by many a parallel statement of the inspired Scriptures, and by the indisputable biography of great men.

And yet the overwhelming majority of families will not heed it; therefore, the overwhelming majority of children have never been trained in the way they should go; and, therefore, even where many have succeeded as politicians, financiers, professional or other business men, their lives have been moral failures; because, if the mother think the government of the father is too rigid, in his absence—when he is busied making bread and butter for his family—she will loosen the reins, and let the boy or the girl trample law, order, and government under the feet. This is

not the only evil. What is worse, the spoiled child, seeing the mother opposed to her husband, takes sides with her and regards the father as an enemy.

Unity, therefore, unbroken, uniform ; perpetual unity of the father and the mother, of the wife and the husband, is an essential condition of successful child-training.

Chapter III.

SECOND CONDITION OF SUCCESSFUL CHILD-
TRAINING.

JUST as the family is the original fountain of the state, and, also, its original nursery, so, also, is it the original fountain and nursery of the Church of the living God. Herein the child must be *trained for usefulness*, both in the Church and the state. Hence there must be a Church within the family, and an altar at its fireside. This family Church must have its laws, its order, and its government, which must be well considered before they be adopted; but when once adopted, they ought to be enforced, conscientiously and daily.

There are those who attend the public sanctuary of the Lord as regularly as the earth revolves around its axis; they join the congregation of the saints to sing "psalms, hymns, and spiritual songs," to make prayers and supplications, to hear the Gospel of salvation preached, so as to develop their intellectual, moral, and

'spiritual nature; and, by so doing, worship "The Unknown God."¹

But when they leave the house of worship, they leave their God behind them; and when they arrive at home, they have no Church there, no altar there, no God there.

In such families no child can be trained as God would have him trained. Indeed, the majority of parents think not of the will of the Almighty Father in the training of a child.

¹ I say "The Unknown God," because, practically, the greater number of professing Christians seem not to know the God whom they profess to love and to serve. They seem not to know that God requires every Christian family to do what he commanded every Jewish family to perform, which was "to have a consecrated home." Consecrated to his worship morning and evening; consecrated to the domestic training of children in the love of God, and in the fear of God; consecrated to education as well as to worship; so consecrated that *the home* shall be both a Church and a school (house); so consecrated, that the father and the mother shall be ministering priests at the family altar, and competent teachers in the family school (house); the first priests to lead their offspring up to God's altar; the first teachers to develop the intellect, the heart, and the will of their children *in the fear of God, and in the love of God*, for the well-being—not of one favored race to the exclusion, damage, and oppression of every other race—but for the well-being of our common humanity. Such is the God, and such the will of the God, whom the Bible *reveals* to all sincere and earnest persons who seek to know him. (See Deut. vi, 1-9, and v, 29; Eph. vi, 1-4.) In a word, to a majority of the so-called Christians the God of *the home* is "The Unknown God."

Their minds seem to be filled with every other thought but that. Hence, in the training of children, the greatest number of parents and guardians conform entirely to the sentiments and customs of the world. What the world thinks about a child—what amount of freedom a child shall have, what amount of indulgence; how much it shall eat, when it shall eat, what it shall eat; where it shall go, when it shall go, and with whom; when it shall play, where it shall play, and with whom; how it shall be dressed, what it shall wear, and how appear, are the only questions which interest them, and which they are ready to answer. Now, therefore, because the Church is excluded from the household, the God and head of it is also excluded. Only admit the Church, and God will so impress his thoughts and his will upon the mind of parents and guardians as to make them antagonize the world in the management of their own children, physically, intellectually, and morally, as to induce them to make earnest inquiries of himself concerning the *end* for which a child is sent into this world, and the best means for attaining that end. And when there is an acknowledged Church within the family, if it be asked how shall the daily worship be conducted, I make the following suggestions :

1st. Let every child, servant, and sojourner within the homestead be assembled early in the morning and early in the evening around the domestic altar, there to listen to the Word of God—which ought to be read alternately by the father and the mother, the other members of the household reading responsively with the one who leads the service. Thus, every member of the family would actively participate in the worship.

Permit me now to give some reasons why this reading of God's Word should form part of the daily worship.

a. Because these Holy Scriptures are God's own voice, teaching us what we ought to know, to do, and to suffer for his sake, in order that we might be intelligent in the highest sense, pure in a moral sense, and really Christian in a spiritual sense. And by this means we become wise, blessed, and useful in our day and generation.

b. Because there is no condition, position, or office common to civilized man but what these Scriptures can enlighten and sanctify.

c. Because there is no moral nor religious doubt in our minds but what these Scriptures can remove if we will but listen to their voice and heed their teachings.

d. Because, when their teachings are understood and heeded daily, uniformly, perpetually

regarded and obeyed, they impart to the soul a moral and spiritual strength and power which give us victory over ourselves, and consequently victory over the world.

e. These Scriptures are as though God himself, descending to earth and gathering humanity around his throne, should teach every individual every family, every race, every nation, every kingdom, every government how to live as moral and responsible agents ought to live.

f. These Holy Scriptures are the bread of eternal life, the living and life-giving food of the spirit and the soul, made and given to enlighten and to sanctify as our daily food is made and given to satiate the hunger and thirst of the body. "I will never forget thy precepts, for with them thou hast quickened me." (Psalm cxix, 93.) So said a mighty warrior, king, and statesman. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. viii, 3; John vi, 48-51, see also verse 63.)

2d. Let every father and mother, every child, every servant or helper, and every sojourner within the homestead have a hymn or song-book to join in singing the songs of praise and thanksgiving, of gratitude and love, of penitence and faith, of obedience and adoration.

a. Because this form of worship is pleasing to God, and is, therefore, elevating and inspiring.

b. Because it lifts the soul of the believer heavenward by hallowing the affections and subjugating the will.

c. Because these divine hymns and songs often make us, for the time being, forgetful of all earthly cares, sorrows, and fears, by strengthening our faith in God, and filling us with the hope of blessedness in this world and that which is to come.

d. These divine songs and hymns often fill our hearts with divine love, and lift our souls up to the very bosom of Him who is the fountain of love.

The great king of Israel—that warrior who never lost a battle; that musical king, whose melodious harp and voice did cast out evil spirits; that poetical king, whose songs, and hymns, and odes were inspired by the breath of heaven—experienced the truths we have uttered when he said:

“Thou shalt increase my greatness,
And comfort me on every side.
I also will praise thee with the psaltery, even thy truth,
O, my God!
I will praise thee with the harp, O, thou holy one of
Israel!
My lips shall greatly rejoice when I sing unto thee,
And my soul, which thou hast redeemed.”

—Psalm lxxi, 21-23.

The sacred song, chanted in the bosom of the family as well as in the public sanctuary, is pleasant to the ear of God, that Father of the families of the earth; therefore, David says:

“Let every thing that hath breath praise the Lord.”

—Psalm cl, 6.

“Kings of the earth and all people,
Princes and all the judges of the earth,
Both young men and maidens,
Old men and children,
Let them praise the name of the Lord,
For his name alone is excellent;
His glory is above the earth and the heavens.”

—Psalm cxlviii, 11-13.

Thus sang the most gifted monarch that ever sat upon a throne or ruled a mighty people. How graceful and good it is now, when countless blessings—unknown to Jewish families—are bestowed upon Christians, to hear early every morning at the household altar such a song as

“Lord, in the morning thou shalt hear
My voice ascending high,
To thee will I direct my prayer,
To thee lift up mine eye—
O, may thy Spirit guide my feet
In ways of righteousness;
Make every path of duty straight,
And plain before my face.”

In the evening, when the Deity draws the dark curtains of night over the face of nature and around the homes of men—if there be a

superstitious dread of unseen evil—it is comforting to sing such a song as flowed from the pen and the lips of Wesley, saying:

“ All praise to Him who dwells in bliss,
Who made both day and night;
Whose throne is darkness in the abyss
Of uncreated light.

Each thought and deed his piercing eyes
With strictest search surveys;
The deepest shades no more disguise
Than the full blaze of day.

Whom thou dost guard, O, King of kings,
No evil shall molest,
Under the shadow of thy wings
Shall they securely rest.

Thy angels shall, around their beds,
Their constant stations keep;
Thy faith and truth shall shield their heads,
For thou dost never sleep.

May we with calm and sweet repose,
And heavenly thoughts refreshed,
Our eyelids with the morn uncloze,
And bless thee, ever blessed.”

To awaken in the bosom of a whole family hungerings and thirstings after righteousness, how well adapted is one such song as this:

“ O, Jesus, I long to be perfectly whole;
I want thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow,
Whiter than snow; yea, whiter than snow;
Now wash me, and I shall be whiter than snow.”

And to stimulate the reading of the Holy Scriptures, how well adapted is the hymn :

“ Father of Mercies, in thy Word
What endless glory shines!
Forever be thy name adored
For these celestial lines.

There may the wretched sons of want
Exhaustless riches find,
Riches above what earth can grant,
And lasting as the mind.

There the fair tree of knowledge grows,
And yields a free repast;
Sublimar sweets than nature knows
Invite the longing taste.

There the Redeemer's welcome voice
Spreads heavenly peace around,
And life and everlasting joys
Attend the blissful sound.

O may these heavenly pages be
My ever dear delight;
And still new beauties may I see
And still increasing light.

Divine Instructor, gracious Lord,
Be thou forever near;
Teach me to love thy sacred Word,
And view my Savior there.”

3. After singing should follow the fervent, effectual prayer of the righteous at the family altar. Prayer, supplication, and intercession are different forms of the same thing, produced by different and changing circumstances of the family or the individual. It is invocation for help

divine from the Almighty Father, God, and King; the same cry of the soul for succor in the time of trouble and affliction, or the deep longings of the soul for moral and spiritual purification from the guilt of sin; it is a struggle for deliverance from its cruel and destructive power; it is the high aspiration of the spirit after the holiness, righteousness, and life of God.

This element of the family worship is commanded. The Son of God has said: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of whom, if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?"

God has not only commanded us to pray; he has also given us the form of prayer, in order that we may always pray aright, and thus secure for ourselves and our children and dependents the "*good things*" necessary for our bodies, souls, and spirits.

Bread and butter, raiment and shelter, intel-

lect and heart, will and power, are among the good things which every family need, and which God is ready, able, and willing to bestow upon every family, of every race and every age, who call upon him in sincerity and in truth. Every family, and every individual of every family, needs every one of these good things, needs them every day, and some of them every hour of every day.

Now, who can supply these varied, endless wants but "Our Father who is in heaven?" He is the inexhaustible Fountain of all "good things," and of all blessings, for time and for eternity.

Chapter IV.

THIRD CONDITION OF SUCCESSFUL CHILD-
TRAINING.

THE third condition of the successful training of children is private prayer. Shut up in the closet, or some chosen, secluded spot, where no eye can see, nor ear hear us, but the eyes and ears of the Omnipresent God, Creator, and Father of humanity, the mother, like Hannah, ought to pray for her child, before it is conceived, or born. The father should do likewise; for the earnest, agonizing prayer of the faithful can never fail. God will hear such a prayer as he heard Hannah's, and will answer such a prayer as he answered Hannah's. As the faithful Abraham supplicated for his children and his household, as Job did continually for his family, so also must the Christian father pray for the child and the household which God has placed under his care. Morning, noon, and night should be the witnesses of his prayers, supplications, and intercessions for every child which God has given him. And if there be more than one child in the family, or in

the household, each child should be named and prayed for separately, according to the distinctive manifest tendency and disposition of each. For the disposition of children varies as their faces vary, and their tendencies differ as their gait varies.

Read the prophetic blessings of Jacob, as given us in Genesis xlix, 1-29, and you will see that his predictions were based upon their well known dispositions and tendencies. When we also remember that there is more than poetry in the line of Wordsworth,

“The boy is father of the man,”

we ought to suit our prayers in the closet to the natural disposition and tendencies of each child. This remark leads us to recognize the truth, that while the closet prayer ought to be particular, the prayer at the family altar must almost always assume a general form.

Will God hear these closet prayers? Yes. Every child was originally made in the image of God and after his likeness; which, according to the teachings of St. Paul, consist in knowledge, righteousness, and true holiness. It is the will of God that every child shall be renewed in these divine elements; therefore, to pray that God, through his Word and his Spirit, should renew our children in his image and after his likeness,

while they are yet children, is to pray in perfect harmony with the will of God. That we should endeavor to make our children good, as well as intelligent, and intelligent as well as good is as manifestly the dictate of nature as it is of revelation. That this is a duty taught emphatically in the Old Testament, no one who reads it will doubt; that it is clearly and repeatedly inculcated in the New is equally certain. Therefore, to pray that God may aid us in the discharge of the duty commanded is one of the best means of securing that aid.

We conclude, therefore, that secret, earnest, faithful prayers in behalf of a child is a third condition of successful child training. For all our girls and boys our earnest, daily prayer should be,

“Green as the firs midst ice and snow,
Midst Spring and Summer’s blight,
In all the graces let them grow,
Symmetrical and bright.”

The language of David’s heart for Solomon was, “Give unto my son Solomon a perfect heart to keep thy commandments, thy testimonies, and thy statutes.” (1 Chronicles, xxix, 19.) Such was his prayer for his son in the presence of assembled Israel. It was earnest, and it was answered. What must have been the character of his inter-

cessions for Solomon in his secret closet! The heart utters in secret what it suppresses in public. For Solomon's success as the king of Israel his prayer was fully answered. For none wiser or more just ever sat upon a throne. For "Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him and magnified him exceedingly." So, also, the closet prayer of Solomon was not for position, nor honor, nor wealth, nor victory over his enemies; nor for long life—but it was, "Give me now wisdom and knowledge that I may go out and come in before this people; for who can judge this thy people that is so great."

Mark the unselfishness and end of David's prayer for Solomon. He begged not for position and wealth and honor and power, but for a perfect heart—obedient to God's commandments and testimonies and statutes. Mark, also, the characteristics of Solomon's petition. It was not for wealth, nor position, nor honor, nor power, but for knowledge to discriminate between things that resemble but differ, that he might not confound them, and for that sublimest of all earthly gifts, that grandest and most efficient of all mental endowments—*wisdom*—the ability to make a right, just, profitable use of knowledge and learning for the well-being of man and the glory of

God. Such ought to be the character and the characteristics of every sacred ejaculation or closet prayer that a parent makes for a child.

Now as "iron sharpeneth iron," so does the invisible and omnipotent Spirit of God quicken the spirit of a child; and as the potter molds with his plastic hands the yielding clay, so does the Spirit of God mold into forms of intellectual, moral, and spiritual beauty, every child fully consecrated by the family and the secret prayers, when these prayers are followed up by careful and diligent training of a child in the way he should go.

Chapter V.

FOURTH CONDITION OF SUCCESSFUL CHILD
TRAINING.

THE fourth condition of successful child training is the self-culture of the parents. "He that walketh with wise men shall be wise." In this divine statement we have given unto us the law of association and assimilation. In common parlance we say, "like begets like." We also say, "the fruit is like the tree." "The flowing stream is like the fountain in color and in taste." Therefore we do not expect the children to rise above the grade of their parentage. But we can make exceptions to this rule by changing the circumstances which surround them, and thus change their condition and elevate them above their parentage.

We have seen such changes made in African boys, at Lincoln University, and in Indian boys and girls at Hampton, Virginia. I have seen changes in the outlines of their heads, in the contour of their faces, in the expression of their eyes, in their general manners, opinions, senti-

ments, and pursuits. All these changes can be effected *only by separation* from their parents and their heathen and barbarous surroundings. Such changes can be effected in the physical and mental condition of any barbarous family, and if so, on any ignorant and rude ones. But, the separation of the child from its mother in order that it may be rightly trained seems to be unnatural, and children from their parents abnormal, because the demand of nature is that the parents be the *first educators* of their children—hence the wisdom of the thought of Vinet, the “*Nécessité de l'éducation des éducateurs*”—the necessity of educating the educators.¹

Now, man was made for knowledge, and, therefore, for education. He was made to know one object from another in order that he might not confound the differences and distinctions which separate them, nor the resemblances which classify them. Thus he was made to know the difference between a cow and a buffalo; between a sheep and a goat; between the horse and the mule. So, also, man was made to know the difference between the true and the false, the fit and the unfit, the proper and the improper, the right and the wrong, the good and the evil, even when there is the

¹ “L'Education, La Famille, et La Société,” pp. 6-18.

closest resemblance between them. Rising still higher in the region of mind, man was made to know the difference between religion and superstition; to know the Christian religion from the superstitions which resembles it; to discern the merely human from the divine Spirit; the indifferent from the essential; to know God as the cherubim and seraphim know him; to know him as angels and archangels know him, in order that he may love and worship as these heavenly beings love and worship—in sincerity, in spirit, and in truth; the only worship which is acceptable to Him who sees not as man sees, and with whom things highly esteemed among men are an abomination in his sight. The where and the when, the what and the how, are also very important for man to know, and God made him to know them.

But what is knowledge without *divine holiness* and *divine love*? Devils are intelligent, they know ten thousand things of which man is ignorant, and may remain forever ignorant; but they are not holy, neither can they love as God loves, nor hate as he hates; for what God loves they hate, and what he hates they love. But God made man to love as well as to know; to suffer as well as to do. He made man to love as he loves; only the pure, the true, and the good. As he made man to love these, so, also, he made

man to hate their opposites. Now divine love purifies the soul because it is the opposite of that vile thing which is named lust. Love repels it and casts it out of the heart if it steals an entrance there but for a moment. Love exalts a man into the favor of Him who is the fountain of love and makes him god-like. The man who loves God is the man who delights greatly in his commandments, and by this very delight *obeys all the commandments always. These two things, love and obedience, keep the individual at one with Christ and with God.* Now, this divine union also keeps the individual under the vivifying influences of the Holy Spirit, who causes him, or her, to grow daily in all the manly virtues and in all the Christian graces; and yet that this growth in moral excellence is based upon knowledge, is clear and manifest, according to the prayer of the Apostle for the Church at Philippi, saying, "This I pray, that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without offense until the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God." (Philippians i, 10, 11.) What is the result? This Christian development lifts us up to the highest plane of Christian

character and Christian activities, widens our views of duty and obligations, opens our heart and makes it like that of God, ready to take in the dying and undying interests of every human being; leads us out of ourselves to seek and to bless others; the most remote and the most abandoned, that they might be renewed in the image of Him who is "the brightness of the Father's glory, and the express image of his person." (Hebrews i, 3.) Now if this kind of self-culture leads us out of ourselves to *bless the most remote and the most abandoned*, what will it not lead us to do for our own child? What will it not lead us to plan and to execute for the *well-being* of the children, whom God has committed to our immediate care? If parents thus cultivated will care for strangers, will they neglect their own offspring? If they will give, and do, and suffer to *recreate* the heathen, will they suffer their own offspring to grow up in ignorance, or vice, and crime? Impossible! With enlarged hearts and the highest conceptions of their duty to their God, their own children, and their own country, they will diligently labor to make every child intelligent, holy, and useful to God and to man.

Hence, they will not only instruct their children, they will also guard them against evil companions and evil influences of every kind. "As

an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." (Deut. xxxii, 11, 12.)¹

So will the intelligent, faithful, Christian parent and guardian take their children, teach them; pray for them; pray over them; guide them into the path of knowledge, and holiness, and righteousness, till they have moral strength and power to accept the divine challenge, "Who will rise up for me against the evil doers? or, who will stand up for me against the workers of iniquity?" (Psalm xciv, 16.)

These four conditions fulfilled, I believe a child can be successfully trained in the way he should go; for they will place the family in peculiar relations to the throne of God.

a. I believe there will be a communication between it and the Almighty, more real than the ladder which Jacob saw in his wonderful dream.

b. Angels of love and mercy shall descend to bear the blessings of God into the opened lap,

¹ "The eagle is remarkable for her tender care of her young and for the pains that she uses, and the methods which she employs in teaching them to fly; stirring them up out of their nest, fluttering in the air over them to show them how to use their wings, and even carrying them upon her wings, so that in order to destroy the young eagles, the body of the old one must, on some occasions first be pierced." See Scott's Commentary *in loco*.

the outstretched arms, and the loving bosom of that devout and trusting household.

c. There shall be guardian angels round about it to defend it from danger; to guide it into the path of duty, to dissipate its fears, and to animate its hopes. This is not a mere poetic picture. It is a reality, even as the psalmist declares; "The angel of the Lord encampeth round about them that fear him and delivereth them." (Psalm xxxiv, 7; xci, 10, 11, 12; Hebrews i, 13, 14.) Moreover, one by one the father or the mother, the son or the daughter shall ascend, led by the guardian angels up to the mansions of love and life everlasting. (Psalm cxii, 1-3; Judges xiii; Matthew xviii, 10; Zechariah iii, 6, 7.)

If the Almighty Father has favorites, such families are his favorites. If there be one spot on earth more flowery more fragrant, more beautiful than another, upon which the eyes of the Creator delight to gaze, it is upon such a spot. If there be one family with far more capacity for receiving good and more ability for producing good than any other it is that devout and godlike family.¹

¹ See Isaiah iv, 5, and the Comment of Lange *in loco*, page 81. But for the benefit of such of my readers as have not Lange, and may never be able to purchase his Commentary on Isaiah, I give the passage here: "'Assemblies' is evidently in contrast with every dwelling, and

I close this chapter by saying, when these four conditions are fulfilled the child or the children trained under them can not fail, in many instances, to develop an interesting character; in almost all cases, a good character; and in some cases a grand character, with inherent and acquired abilities to work effectually for the well-being of mankind.¹

What gave Abraham his power with God, and his power over man? It was his personal consecration? What made his family and his household greater than those of the surrounding heathen? It was his consecration of that household to the service of the only true God.

declares that the sign of Jehovah shall hover over both *the dwellings of individual families* and over the assembled total of the nation. *Every single house*, as well as the house of Jacob as a whole, shall be God's holy tabernacle, as formerly the typical Tabernacle was alone." The words emphatic I have taken the liberty to italicize.

¹On this interesting subject Rev. A. Vinet, one of the best French thinkers, says: "Christianity, simply comprehended and simply applied, prevents, without contradiction, the grossest errors. The Gospel is, for things essential, the best treatise on education, and, in general, the child brought up Christianly is a child well raised." ("Le Christianisme, compris simplement et simplement appliqué, prévient sans contredit les plus grosses erreurs; l'évangile est, pour les choses essentielles, le meilleur traité d'éducation, et, en general, l'enfant élevé Chrétienement est un enfant bien élevé.") "L' Education, la Famille et la Société." page 7.

Who are to be the mighty ones upon this earth, enlightening it by their intelligence, blessing it by their practical wisdom, exalting it by their godly examples? The seed of the righteous.

When the divine command was given to the first matrimonial pair, "Be fruitful and multiply and replenish the earth," the end of that mandate was to produce a holy offspring like unto themselves, for they were then holy. This fact proves that the home was designed to be a consecrated one, in which children should be raised in a pure atmosphere and prepared to develop a personal history in perfect harmony with the will of God, as we find that will expressed in the divine command, "Train up a child in the way he should go." (Psa. cxii, 1-3.)

Chapter VI.

WHEN TO BEGIN THE TRAINING OF A CHILD.

THE period when we ought to begin the training of a child is a question of too great importance to be ignored in an essay like this; therefore, we enter at once upon its discussion by saying, We ought to begin to train a child as soon as it comes into this world. Naturally, this early training must be :

a. Physical. That body, of which the psalmist spoke, when he said, "I will praise thee, for I am fearfully and wonderfully made" (Psa. cxxxix, 14), differs not from the body of the infant of yesterday's birth, be that infant Asiatic, European, or African, Shemitic, Hamitic, or Japhetic. However they may differ in the color of their skin or the texture and color of their hair, their anatomical, physiological, and psychological structure is alike, and constructed after one common type. They are all of one flesh and one blood. (Acts xvii, 26; *et* Genesis i, 26, 27.)

By the *eternal* and *unchangeable* decree, the same bones and muscles, the same veins and arte-

ries, the varied tissues and nervous system mark them and classify them as man; made of the dust of the earth and destined (after a limited period) back to dust again. To strengthen, invigorate, and develop this body, so as to make it strong and powerful and long lived, and to keep it all the time in healthy action, is the first duty of the mother or the guardian.

*This duty begins with cleanliness and comfort—*cleanliness produced by the daily bath; and comfort, by sufficient clothing of the right texture and the right or proper fit; such a texture and such a fit as will preserve the natural temperature and free movement of the infant's body. And inasmuch as, for many months after birth, the infant is to draw its food entirely from its mother's body—that is, its mother's milk—and, as the mother's milk can be affected by the food she daily eats, she ought to be careful to feed herself with the most nutritious food, in order that her baby may be the stronger for it. To protect it from draughts or sudden currents of air is essential to the preservation of her baby's health; and, therefore, the mother ought to be very cautious about the bed, crib, or cradle in which she places her infant to sleep, lest a cold be struck into its body that may terminate in death. The mother should avoid the rough handling of her baby,

either by herself or by others. She should carefully train the eyes to observe the forms and colors of things, the ear to the distinction of sounds, and the touch to the difference in textures and surfaces, between surfaces, so far as roundness and flatness may be perceived by the touch as well as by the sight; also, the differences between roughness and smoothness.

And mothers should also be careful to have their babies sleeping always in pure air, and modified—that is, softened—light as well as pure air, because light as well as air is conducive to health. They should so train their children as to render them capable of enduring heat and cold, exercise and fatigue, in order that, when the age of ripened manhood and womanhood be attained, they may be robust and fitted for any kind of manual or mental labor. But, inasmuch as accomplished physicians and physiologists have written elaborately on such topics, I refer mothers to their works for particular instruction.¹

When we remember that the body is to the mind what a fine instrument is to a mechanic, we shall see how important it is that we diligently

¹The readers of this essay will find most valuable information and suggestions in a work entitled, "Mothers and Daughters," by Dr. Tullio Luzzard Verdi. See, also, a recent work on "Physiology and Hygiene," by Dr. R. T. Brown, of Indiana University

labor to develop, train, and, if possible, secure strong and vigorous bodies for the duties and the work of life. All the tools of the mechanic, such as the saw, the chisel, the jack-plane, the smoothing-plane, the fore-plane, the hatchet, and the hammer should always be kept in good condition, because, by so doing, he not only saves time, and dispatches work ; but he also produces more finished work ; so, also, ought every member of a child's body be kept in good condition, in order that he may be able to do the best kind of work in the shortest given time, whether the work be in the physical realm or in the higher regions of morality and religion.

The mental training is as far above the physical as mind is above matter ; therefore, if the physical training of a child demands our daily attention and diligence in order that a fine and powerful physique may be developed, we ought to give intensified attention and diligence to the cultivation of the mental nature of a child.

The body dies. The mind lives forever. The body is the instrument, the mind is the mechanic. If the instruments ought to be well fitted for use, the mechanic should be rendered better fitted to use them. To use them aright, he needs intelligence and skill. Intelligence comes from instruction and study, skill from practice and experience.

The mind of a child is a very complex thing. It embraces three different things—the intellect, the sensibility, the will. By the first we acquire knowledge. By the second we love or hate, are miserable or happy, are pure or impure, are beloved of God and man or detested by both. By the third, viz., the will, we purpose and execute the good or the evil; we obey law, order, government or we trample them under our feet. This will “is the rudder which, after all, guides the course of the vessel even when it is impelled by sails or by oars inclining now to the one side and now to the other.”¹

The will embraces both choice and freedom; choice of the good or choice of the bad; freedom to reject the good and to embrace the bad, to fly up to heaven or leap into hell.²

The proper training of the will is, therefore, of the first importance in molding and coloring the character of a child. I shall, therefore, begin with this. This truth leads me *now* and *here* to say that in training the mental activities, the *first lesson which the mother ought to give her child is obedience to herself*.

She stands in the stead of the Creator, and is

¹ Dr. McCosh on “The Emotions,” page 27.

² “Outline Study of Man,” by Dr. Mark Hopkins, pages 224, 225.

charged by him with this high and important duty. Order, law, and government are of divine origin, ordained for the well-being of intelligent creatures—all of whom are the subjects of God's government. It is necessary, therefore, to secure the well-being of the child, that these ideas, these truths, and these facts should be impressed upon the infant mind, in order that they may grow with its growth through childhood, youth, and early manhood.

The mother, therefore, must begin to teach the infant the difference between what is fit and what is not fit for it to have; what is proper or not proper for it to do; what is right and what is wrong in thought, word, or deed. In all this kind of work, which the mother must daily perform, she will find the *will* of her child very often in conflict with her duty. *Now, then, she must enforce the law of obedience*, which her *infant child*, as yet, can not understand; but which, notwithstanding, she must enforce. Foolish cavilers say this is unreasonable. To which objection we reply by saying: In so doing we follow the example of the Creator himself, who requires us to obey many laws which we do not understand, and some which we may never be able to comprehend till we be landed in the spirit world. Perhaps not then. To require obedience of an

infant but two or three weeks old is, perhaps, the most difficult and painful duty of a mother—the most difficult, because it is hard for a mother to believe that so young a moral agent is able to obey; the most painful, because of the tenderness of a mother's love. Love says, "The baby desires this, therefore, the baby must have it." But what does reason reply? Her reply is, "This very thing will be injurious to the health of the child, and, therefore, it must be withheld. Will a reasonable mother give to her baby that which she knows will damage its health, perhaps endanger its life? Surely not. Here, then, is an instance where the baby must obey, although it can not understand.

Take another illustration. A baby sees in the hand of an elder brother or sister a glittering knife. Its very beauty excites desire. Will the reasonable mother put such an instrument in the hands of her infant because that infant desires it or even cries for it? Surely not. Here, then, is another instance in which a child must be made to obey when it can not understand. Cases of this kind can be multiplied without number to prove that a child, though very young, must yield its *will* to that of its mother, though it be not able to understand the law of obedience, much less the reasons upon which it is based.

Again, a foolish love will say to the mother, "The baby desires that glass of wine because it looks beautiful, and, therefore, it is cruel to withhold what the baby wants." Will a sensible mother listen to such falsehood? Does she not know it is far more cruel to give her baby such a thing than to withhold it? Will she sacrifice the future of her baby to the present? But a foolish love will gratify the present though it may plunge the future of the child into the drunkard's habits, the drunkard's grave, and the drunkard's hell.

But a reasonable mother, guided by a wise love, will say, "*now or never.*" "Now or never is the time to begin to train my child for usefulness and for heaven." Now or never is the hour to begin to teach the all-important lesson of obedience; because, in that is the seed of every thing that is noble, beautiful, and great in human character. Now is the moment to teach a new-born babe—a young immortal, the duty of obedience to parents, because the Creator has placed them in his stead to impress the infant moral agent with the sublime ideas of order, law, and government.

The moral is also an element of the mental. The moral lesson is a higher lesson to teach than the intellectual; because the moral nature of a human being is above the intellectual; as far above

the intellectual as the intellectual is above the physical. The towering intellect of an archangel can not secure to any man or woman admittance into heaven; but the humble, believing, contrite spirit will obtain abundant entrance therein. In the final judgment day it will be seen that the humble, obedient, pure morality will eclipse, the proud, inflated, disobedient, conceited, intellectuality. "Behold, to obey is better than sacrifice, and to hearken than the fat of lambs; for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry." (1 Samuel xv, 22, 23.)

On account of his disobedience Saul, the first king of Israel, lost his crown, his scepter, and his throne. They were all given to David who, as king of Israel, did obey the commandments of the Lord.

As obedience is so important, how shall parents begin to teach it to so young a moral agent as a baby? Inflict no corporal punishment upon it. Its bones, muscles, and nerves are too delicate to be bruised, or in any manner injured by a slap of the hand. The eye must speak out the command to obey; the voice must utter the tenderness of a mother's love. When the *determined will* is seen in the eye, and the loving heart is felt in the voice, the conscious infant will soon learn to yield to a parent's command.

We repeat, the important duty, first of all, and above all, is to teach the *infant* obedience to the mother and obedience to the father, because they stand in God's place to enforce the idea and the duty of obedience to order, law, and government. No human regulation of Church or state has required this at the hands of the parents. God himself has ordained it. He ordained it before man was made—before the foundations of the earth were laid. (Ephesians i, 4.)

The third time, we repeat, the first lesson to be taught by the mother and to be learned by the child is obedience to order, law, government, and *authority*, which creates law, order, and government. By authority, I mean the God above the parents.

Moreover, the child should be taught that the law of obedience is identical with the law of love. He ought to be so instructed by the intelligent parents as always to feel that where there is a sincere and earnest love, there will be a cheerful and ready obedience *to a government whose yoke is easy and whose burden is light*.

Parents will also do well to *study* in order that they may know the truth, that obedience lies at the very foundation of a *good* character. Therefore, in early infancy a child ought to be taught that a good character, whether it mani-

feats itself on a small scale or a large one, in a narrow circle or a wide one, *must be based* on obedience, and is a *result* of it; and still more, a child ought to be taught that there is no such thing as true greatness in man nor woman if there be not the love of order, law, and government in the heart of that man or that woman who aspires to greatness, and that this love for these things *must be in their heart*, as a guiding, regulating, controlling principle.

I will add, that the essential principles of moral greatness which makes the *grand character*, and, therefore, the great man and the great woman, should not only be inculcated by precept, but also by lucid examples drawn from the biography of the good and the great of both sexes—of all races and of all ages.

Again, what is a child without a character? What is character without goodness? But *there is no such thing as goodness where there is not obedience*. Goodness and greatness in man or in woman *ought to begin* with infancy; ought to run through childhood and control early manhood and early womanhood. Like good seed in good soil, it will grow with their growth, and in mature manhood or mature womanhood be as strong and powerful as the sturdy oak.

“O, no,” says the objector, “the child, the

boy, the girl, are too young. Let them first sow their wild oats, after that let them be good by faith and repentance."

Such reasoning is as destructive as it is foolish. Does not the objector know that thousands of children and youth perish in the very act of sowing their wild oats? And, that while they are ruining themselves, they are also corrupting others? "An ounce of prevention is worth a pound of cure." When once obedience is gained and secured, all that is great and good in the future of that child is also gained and secured. Mother, father, parents, keep your eyes upon the *will* of that child; hold it, guide it, bend it by the power and the light of law. Tell it that law expresses the will of God; teach it the truth that God is love, and, therefore, that his law and his love are one. Teach it that this law of love must *be written* and *hidden* in its heart as a treasure sweeter than honey, more precious than gold, more desirable than life, as a rule by which our actions are to be governed, by which our work is to be measured and squared; a lamp to his feet, a ladder of light by which he may ascend from earth to heaven.

But infants have no conception of law; they can not see that God who creates law, but they can see and hear the mother, they can see and

hear the father, therefore, the invisible God has authorized the mother and the father to act as his agents in the homestead to inculcate the duty and the love of obedience to law, to enforce submission to parental authority which represents the authority of the adorable Creator. Blessed are that mother and that father who faithfully discharge these sacred duties.

Chapter VII.

REASONS FOR TRAINING A CHILD.

1. FAMILY CONSIDERATIONS. We have seen that a family is a miniature state and a miniature Church; that there is a head, the father, and his coequal, the mother; and also that there are members to these heads—the child sometimes, and in most cases, children; then helpers, sometimes called servants. These are all so related that if one be injured, all are more or less injured, either by actual damage, as in the loss of property, the loss of health, the loss of reputation; or by sympathy, a sympathy often so deep as to affect health, and, sometimes, destructive of life.

a. Thus, a child can damage the well-being of a whole family to which he is related either by the ties of consanguinity or the bonds of affinity, more especially by the former.

b. If he be a liar, he can damage his brother, damage his sister, damage his father, and damage his mother.

c. A bad child can disgrace his brother and

sister, his father and his mother, if he be a thief. So, also, a bad child, who is spiteful and malicious, can injure his father and his mother, his sister or his brother by some felonious act.

d. Moreover, a bad child can send misery into the heart of his sister, of his brother, of his father, and of his mother. All this he can do if he be a drunkard or an assassin.

e. But who can express the anguish of a high-minded parent whose daughter will sell herself for wealth, for silks, for satins, for jewelry? Is there any anguish so great as that which parents must feel when a daughter forsakes her virtue and her honor? The sorrow of such unfortunate parents becomes intensified if their own moral sensibilities have been purified and elevated by the Christian spirit and the Christian teachings.

f. But, not to speak of such extreme cases of youthful wickedness, does not every body know that a child who is self-willed, unruly, disobedient, or insolent, can literally torment all the members of a family to which he belongs?

g. On the contrary, a good child can be a source of comfort, happiness, honor, and joy to all around him.

h. This he can do by diligent labor, industry, and thrift. Such a son can render material aid to sickly, or feeble, or aged indigent parents.

Here is a case which came under my observation. In the Winter of 1881 there was living at Jacksonville, Florida, a widow, the mother of five children—three of whom were girls, and in talents far above their surroundings. The two oldest of the five were absent, one of whom was a young woman of about seventeen years, the other a young man of about twenty. This mother is slightly built, and, therefore, of rather feeble constitution. Seeing that three of her children were dependent on her for food, raiment, and shelter, I requested her to tell me how she managed to support them. She answered, and said, “By my sewing-machine and the aid of my oldest son.” Said I, how much does he give you? Said she, “One-half of what he earns he gives me every month. If he earns twenty dollars, he gives me ten; if eighteen, he gives me nine; if sixteen, he gives me eight.” Noble son, said I, God will bless him because he cares for his mother.

In the Winter of 1882 I again visited that family, and, inquiring after the oldest son, I was informed that he was in Boston, laboring to make sufficient money to purchase for his mother the neat little cottage in which she was living. I know of two other sons who are doing the same good things for their widowed mothers.

Take another example. An aged father of seventy-two years was the steward of a hotel in Georgetown, D. C. On a cold, freezing, and sleety morning of the Winter of 1848, he started from his home to discharge his duties, and was descending the steps which connected his elevated yard to the pavement, when he slipped and broke his leg. This circumstance compelled him to go on crutches for seven years, unable to earn so much as a penny a day. But he had two affectionate daughters who were mantua-makers, and who were well trained in domestic habits. This they made manifest in the ample support which they wrought for him by their scissors, needle and thread, till he peacefully entered his grave at the advanced age of about eighty-two, blessing Almighty God for giving him such dutiful daughters. In the same affectionate manner they supported their infirm mother, who died at the still greater age of about eighty-four years, invoking the blessings of heaven upon their grateful children.

Lastly. I knew an interesting young man, by trade a barber, who lived the life of a bachelor till he was over thirty years of age, in order that he might have the wherewith to support his aged, infirm, and widowed mother.

I can produce a noble list of such instances

of filial devotion, showing how well-trained children can make the homes of aged parents honorable, comfortable, and joyful.

And what shall I say of the well-trained daughter who develops into an earnest Christian teacher of children and youth? Higher and nobler still, what shall I say of the well-trained daughter or son who develops and rises to the standard of an earnest *Christian educator*; whose school-house, whose recitation-room is to her or to him a genuine workshop in which the intellect is trained to look and to aim heavenward—the heart to love only the pure, and the useful, and the good—and the will to bend in *reverential submission to law, order, government, authority*? Moreover, what shall I say of the son whose development lifts him up to the rank of a faithful minister of the Gospel of salvation?

At the same time that they are a real source of comfort and joy to their parents, they also reflect beams of honor, and glory, and power, upon the paternal homestead. Of such wise and loving parents we may say that humanity will hold them in everlasting esteem and reverence.

Chapter VIII.

RACE CONSIDERATIONS REQUIRE SUCH TRAINING.

I ASCEND a step higher, and say that race considerations require us to train a child in the way he should go.

a. What the families of a race are the race will be—nothing more, nothing less. If you corrupt the families so that they shall become ignorant, vicious, criminal, godless, you will also corrupt the race springing from them.

b. Therefore, their fecundity will be diminished. Enervated and debauched constitutions soon cease to be fruitful. The wickedness of a race will smite them with barrenness, and their progeny shall be weak and few.

c. The vices and crimes of families will also curtail the *longevity* of the race which they represent, so that the race itself will ultimately become extinct. Should the sword of extermination be unsheathed against a race there are two ways of escape for it. The one is by flight from the exterminator, the other is by superior prowess

and military skill in the field of battle. But, when a race corrupts itself by ignorance, vice, and crime, no earthly power can save it, for it is then in the dilemma of a man who has drawn a razor across his own throat, cutting it from ear to ear!

d. But, if the families of a race will make themselves intelligent, virtuous, and godly it will bring down upon itself blessings from heaven above, and blessings from the earth below. The omniscient, omnipresent, and omnipotent God will be to them the inexhaustible fountain of blessings, for he is the Father of all the families of the earth, the God of its races and the king and preserver of its nations. Let us contemplate some of the blessings which he has promised to the races who will make themselves intelligent, wise, understanding, and godlike.

When he was preparing the Hebrew race for national functions he *instructed* them as carefully as the most wise and loving father would instruct his only son, tenderly beloved, in the *conditions* of success in life and throughout life—life in the present world and life in the world to come.

1. He taught them that *to obey* his law, statutes, and judgments uniformly, diligently, and cheerfully, was the *first condition* of success—that is, of prosperity.

2. That *to love* this law, these statutes, and these judgments was a second condition of well-being. Now let us see what he meant by well-being—that is, prosperity in its most comprehensive signification.

a. Material blessings. Hear what Moses, their wise and good legislator, said: "Thou shalt, therefore, keep the commandments and the statutes and the judgments which I command thee this day, to do them. Wherefore, it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy, which he swore unto thy fathers. And he will love thee and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people, there shall not be male or female among you barren or among your cattle." (Deuteronomy vii, 11-14.)

In this beautiful passage we are taught two things: (1.) That *obedience* to God's laws, statutes, and judgments *excites* and *secures* his *love*; and (2.) that his *love* is manifested by many material blessings which he multiplies unto all who

honor his law. (Deuteronomy viii, 11-18.) Of the same import is the xxviii, 1-14, which expands the ideas and the correspondent facts.

Hear, also, what the greatest of ancient kings and warriors teaches in the one hundred and twelfth Psalm: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house."

This divine promise includes commerce, agriculture, live stock of all kinds, mining and banking in silver and gold, as much as is necessary for a race to possess.

b. *Well-being* also includes *fecundity*. The promise which God made to the ancestors of Israel was, that their descendants should be "as numerous as the stars of heaven and as the dust which is upon the earth, and as the sand which is upon the seashore." (Genesis xiii, 16; xxii, 17; xxviii, 14.)

c. These promises were made to Abraham, Isaac, and Jacob at a time when each of them was at the head of an isolated family, wandering in a foreign land. About three centuries after, and when God was about to introduce them into the promised land, and to establish them in it as successors of the ungodly Canaanites, he made

them clearly and emphatically to understand that hearty and uniform obedience to all his laws was a condition of *longevity*.

Again, I quote Moses says he, "Thou shalt keep, therefore, his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest *prolong thy days upon the earth, which the Lord thy God giveth thee forever.*" (Deuteronomy iv, 40.)

The promise of *longevity* is repeated again in the Book of Deuteronomy as many as five times. But, in every instance, it is dependent upon obedience to the divine law. A single reflection will clearly show the wisdom and goodness of God in making the one dependent upon the other. For what is the value of wealth, riches, and fecundity to **him** who can not live to enjoy them? The Creator has, therefore, graciously and logically linked them together.

c. There is, also, another promised blessing that he has connected with wealth, fecundity, and longevity. It is race and national exaltation. Hear what he saith, "Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people. For what nation is there so

great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous, as all this law, which I set before you this day?" (Deuteronomy iv, 6, 7, 8.)

Listen, again, to what the God of the races and the King of the nations hath said: "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." (Deuteronomy xxviii, 12, 14.)

The force of all these divine promises is seen and felt in the history of the Israelites, as that history spreads itself over a period of three thousand years. It is also seen and felt in the *comparative history* of all the Christian nations of the present hour.

Even now, while I am writing, the condition of the races and nations which are the most Christian, and the relation of these races and nations to the surrounding heathen, illustrate their

superiority, at the same time that they confirm the truthfulness and amazing compass of the divine promises.

I here take the liberty to express the opinion that the more thoroughly Christian a race becomes in its laws, its spirit, and its customs, the greater will be its superiority over races less Christian in these qualities.

d. This beautiful and gracious promise of the God of all the earth gives us still higher and nobler elements of well-being than wealth, riches, fecundity, and longevity. They are the intellectual, the moral, and the spiritual—wisdom or understanding. The intellectual part of man relates to the knowing faculty of the mind; it is that which perceives, cognizes, and recognizes the difference and the distinctions of the *ego* and the *non-ego*—it is that which acquires knowledge, and is increasing it more and more throughout all time, and in all eternity. It is that, therefore, which pre-eminently distinguishes man from the most intelligent of the brutes and one man from another.

e. But there is another element which I believe to be greater than the intellectual; it is the moral, that which relates to our duties and our obligations to our fellow-men, whether they be so by consanguinity or by affinity, whether they

be allied friends or hostile enemies, be they Christians or heathens. It is the conscience in man that tells him this is wrong, therefore resist it; that is right, therefore embrace it, love it, cherish it.

f. What is the intellectual worth aside from and opposed to the moral? Is not the devil a very intellectual being? But does his intellectuality qualify him for the association of angels and a home in heaven? Who so far-sighted, who so calculating, who so full of cunning, tact, and pluck as he? It is these very qualities which constitute him the leader of all evil-doers, and consign him to the pit that is bottomless.

But, the moral which *inclines* a man to do his duty to his fellow-creatures, secures the approbation of Almighty God, and introduces him to the esteem and confidence of all on earth, whose esteem and confidence are worth having.

g. And there is the other element of well-being, greater still, than the moral, because it is the fountain and life-blood of the moral—I mean the *spiritual*. It is that which leads us back to God, from whom we have all wandered, as the prodigal son from his father's house. It is that which lifts us above all earthly considerations, even *above duty* itself, to infinite love, and hides us in its heavenly bosom, as in an *invulnerable fortress*,

from whence we issue ever and anon to work the works of righteousness, without money and without price—it is *that which makes any one like unto the Christ*.

Now, it is the combination of these three elements which, leading us to duty and the love of duty, gives us *wisdom*, which is the ability to make right and good use of the known, in order that the knowledge we shall have obtained may neither damage ourselves nor injure others, but shall always be a *source of blessings to all and to every one*—this, we say, is wisdom.

h. Now, this wisdom understands that to do evil to others is to injure ourselves, but to do good to others is to bless ourselves. Therefore, it will lead us to shun evil plans, to repel evil thoughts, and to oppose evil measures. Wisdom is not negative only, it is positive also. While it rejects the evil, it also plans, embraces, and executes the *good* and the *beneficent* at all times and in all places; therefore, wisdom and understanding are inseparable; they go hand in hand, and are God's noblest gifts to the individual and to the race.

The knowledge of the true God is one thing, the knowledge of his works another thing. Both are related as *cause* and *effect*; and, therefore, they are not identical. We may have become learned

in the two and in all the ramifications of each, but if we do not conform to their teachings and their biddings, we shall ultimately find ourselves in the condition of those whom the inspired prophets denounce as "*fools*." To prevent such a calamity, the King of kings and Lord of lords has given us his law, his "statutes," and his "testimonies," and "judgments." If we keep them, and delight greatly in doing them, they will impart to us "*the wise and understanding heart*"—which I regard as the very *ground and pillar, yes, the very essence of well-being*.

Moreover, out of this wise and understanding heart will spring the cultivated intellect and the skilled hands. The skillful hands, directed by the wise head, will result in manifold forms of industry and thrift.

Out of this wise and understanding heart will spring the fear of God, the love of God, and the love of man. All these elements combined, secured, and developed in a race, its well-being is secured and will be developed. Perpetuate these elements in a race—its strength, power, happiness, fecundity, and longevity are *forever secured*.

i. Blessed within itself, no earthly being can curse it; pure within itself, no external influences can corrupt it; strong and powerful in itself, no created force can crush it.

Chapter IX.

NATIONAL CONSIDERATIONS REQUIRE SUCH
TRAINING.

RISE higher in the argument, we say that *national considerations* demand that we ought to "train a child in the way he should go."

a. That the families are the fountains of a race is admitted by every thinker; that races compose every historic nation is also admitted by every person who has widely read general history, and who has profoundly thought upon the elements that compose it. That all historic nations of the future must be composed of different races, no philosophic mind will deny or doubt. These statements being true, what is the inference? That what the races are, the nation must be, nothing more, nothing less. Therefore, if the races that compose it be ignorant, vicious, and criminal, the nation must be ignorant, vicious, and criminal. Over such a nation destruction is pendent.

b. But if the races which compose it be intelligent, virtuous, and Christian, the nation will be

also intelligent, virtuous, and Christian; consequently the law-makers and magistrates issuing from such godly families and Christian races will be intelligent, virtuous, and Christian. Such officers, having the fear of God before their eyes and the love of God animating their hearts, will be possessed of the most essential qualifications of the legislator and the magistrate. With love for man as man, considered as the subject (a) of moral government, and (b) as a subject of political government, *they will be just, ruling in the fear of God*; and, therefore, will not antagonize the moral by the political, but both by enactment and administration will harmonize the moral and the political by the inviolable principles of divine justice and divine equity. To such legislators and magistrates nothing can be law which violates the unchangeable law of God, nothing just which antagonizes the eternal right.¹

Therefore, such legislators will never be guilty of class legislation, still less of race legislation. Magistrates and judges issuing from such families

¹ That impartial justice and the eternal right will in the near or distant future control all human governments is distinctly, emphatically, and repeatedly affirmed in Divine Revelation. This truth is set forth in the second Psalm, the seventy-second Psalm, the second and the eleventh chapters of Isaiah. See Barnes and Lange, *in loco*, with which compare Daniel vii, 2-27.

and such races will never pervert the law for bribes, nor so construe and interpret the statutes as to give an increase of power to the oppressors of the poor, the weak, and the stranger;¹ but, knowing that God—who is Lord of lords and King of kings—can as easily cast down those who are in power as he can exalt them, they will “enact the laws in righteousness and execute them in the fear of the Lord.”

To see and to feel the force of these reasonings it is necessary to think of the evils which a bad man may inflict upon a nation. For example, a gifted man, full of cunning, deceit, and selfishness, endowed with magnetic eloquence, can so corrupt the legislation of a nation as to bring upon it, in due time, the vengeance of Almighty God, which always manifests itself by the sword, the pestilence, or the famine. (Psalm cvii; Isaiah ii, 5–21.) “He that ruleth over men must be just, ruling in the fear of God.” (2 Samuel xxiii, 3.)

If the just man will bring blessings upon himself, the just ruler will bring down from heaven blessings upon the nation over which he rules.

¹ Class legislation, race legislation, and bribery in the courts of justice, may be regarded as crimes against humanity, which God will punish in due time, and in a manner which his unerring wisdom may dictate.

"And he shall be as the light of the morning, when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (2 Samuel xxiii, 4.)

Perhaps one of the greatest of temporal blessings which God confers upon a community or a commonwealth is the gift of just and wise rulers. Such is his own teaching as he has revealed himself to us in the Holy Scriptures, showing that nations rise to power and grandeur through his permission or his causation, and that they also fall into disgrace or annihilation "when his anger is kindled but a little." (Psalm ii, 10, 11, 12; Deut. xxviii, 15-68; Isaiah xix, 1-17.)

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."

The history of the empires, both ancient and modern, are but histories of heroes, called kings, emperors, or Cæsars; whose will was absolute law, and whose administration was violence, inflicting upon the nations which they governed the most terrible forms of misery and destruction.

The inspired prophet represented the four ancient empires as wild beasts coming up from the sea, diverse one from another. The first was "like a lion, and had eagle's wings." The second

beast was "like to a bear having three ribs in its mouth." The third was "like a leopard" with "four wings of a fowl," and four-headed. The fourth was a beast with "*ten horns*," "dreadful and terrible." It had great iron teeth, "with which it devoured, and brake in pieces, and stamped the residue."

They were represented as beasts on account of their wild and brutal character. The sufferings, wrongs, outrages, and varied forms of murders and assassinations which these brutal monarchs inflicted upon their own races and the other races which they conquered, can be known only by Him who is omnipresent and omniscient. And in our own times, in his efforts to make the French Empire universal, what wrongs, cruelties, outrages, oppressions, and murders were inflicted upon France and the surrounding nations by Napoleon I!

In all these instances the pains and miseries of whole races and nations were caused by the selfishness and vaulting ambition of blood-thirsty heroes. But wicked individuals in private life have also inflicted great evils upon the communities in which they operated. Take for example the assassination of President Lincoln by the miscreant Booth. Into what a terrible dilemma the Republic was thrown, and what confusion

followed the ill-advised administration of President Andrew Johnson. The villainy of Guiteau is another instance of the evils one single villain can inflict upon a whole nation. The shot by which he laid* President Garfield in the grave was felt by the national heart and drew tears of sorrow from millions of eyes. Indeed, both hemispheres were affected by the malice which rankled in the bosoms of these two devilish assassins.

What has been done by these wicked individuals to injure society can be done again. Now, it is to prevent the repetition of such crimes we urge that every individual child ought to be trained in the way he should go.

But if a bad person can inflict great mischief upon a whole community, a whole nation, and upon two hemispheres, a good man can also bring down innumerable blessings upon his own country and upon other nations also.

a. Thus the piety, rectitude, and wisdom of Joseph saved Egypt from starvation, and furnished surrounding peoples and communities with food.

b. The incorruptible integrity and godliness of Daniel conferred blessings upon three empires; and he is given to all the races and all the ages as a model for true and upright statesmanship; and to every man holding an office of honor and trust,

because it demonstrates the divine truth, that to get into office, and to hold it when in, it is not necessary that he should be a cunning politician, filled with selfishness and deceit. Lastly, it shows in a strong light that politics, in its high and honorable sense, is not separable from a high morality and a sublime faith in God, which is one of the highest manifestations of religion, because it enables an officer to do right though death stares him in the face; and, more still, to do right though all the powers in the state be opposed to him; for to die when it is popular, for a popular cause, with state power behind us, is small heroism compared with the heroism of a man who does right when popular opinion and state power are combined and opposed to him. Such was the heroism of the illustrious prophet and premier. Let us not forget the relations of Joseph and Daniel to society at the time when their faith in God was tried and their grand traits of character were developed. The one was a slave in a foreign land, the other a captive without fortune and without powerful friends. Now, what does history teach us by these two interesting facts? That the humblest citizen or subject, whose parents or guardians have trained him as a child ought to be trained, may, in some great emergency, become the greatest benefactor of his

country by doing for it that which neither riches nor learning could effect.

These examples are given from inspired history, because the masses of the people are familiar with them ; but many illustrious examples of the principle we advocate can be found both in secular and religious life. For example, the consummate statesman-ship and military prowess of William III conferred blessings upon Great Britain in the seventeenth century which are felt and acknowledged in the nineteenth. So, also, that the financial magnanimity and probity of Necker conferred blessings of no mean character upon the tottering French throne and the distracted French people will be acknowledged by every person familiar with French history. Nor will coming generations forget that the military ability and integrity of Washington made him the father of his country, so that he is proverbially called, "The first in war, first in peace, and first in the hearts of his countrymen."

The good qualities of the families are imparted to the races, and the good qualities of the races to the nation. To illustrate, let us suppose that all the German families in the republic were intelligent and *Christian*; that all the Irish families were intelligent and *Christian*; that all the Italian and Spanish families were in-

telligent and Christian ; that all the Swedish and Scandinavian families were intelligent and Christian ; that all the English and colored families were intelligent and Christian ; what elements of strength, power, and wealth they would be to the entire nation !

Each family of every race, and every race composing the nation, having in itself the elements of wealth, fecundity, and longevity, the republic would, at the end of every century, leap upon a higher plane of national power, grandeur, and glory !

Unlike the republics of Greece and Rome its life would be measured, not by few centuries, but by thousands of centuries ; its duration might be perpetuated till the archangel's trumpet shall summon all nations before the bar of the eternal.

Chapter X.

ECCLESIASTICAL CONSIDERATIONS REQUIRE
SUCH TRAINING.

RISING still higher in the argument I would say, and do declare, that fealty to the Church of the living God, and an earnest desire for its universal expansion over the globe, and its ultimate triumph over all forms of superstition and false religions, ought to constrain every Christian citizen to unite as one man in the general training of every child. Meanwhile, parents and guardians ought to unite in the domestic training of every child.

As the families are the fountains of the race and of the nation, so, also, are they the very fountains of the Church of the Redeemer. I here employ the word Church in its New Testament sense. (1 Timothy iii, 15; Titus ii, 11-17; Revelation xxi, 1-5.) Not in its denominational or Roman Catholic sense, because in either of those senses it is too restricted. I use it in its Pauline meaning, which is universal. It embraces men of every condition and every color, without distinction of race.

What the families are the Church will be—nothing more, nothing less. The intelligent, godly family will go out of the praying, domestic church into the public house of God, from the family altar to that of the public congregation, animated by the very spirit of the family circle—that circle which was imbued with the spirit of worship.

The great king of Israel was, doubtless, in his palace when he wrote the following lines: "One thing have I desired of the Lord, that will I seek after, that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." This earnest longing for the house of God, in order that he might behold the beauty of the Lord, prepared him for a successful inquiry after God's will when he entered the assembly of the saints, prepared him to comprehend the divine law, and to obey that law because he loved it.

And because it prepared him to dwell in God's house all the days of his life, it also prepared him to do its work within and without. It prepared him to defend it from foes without and foes within, and to say,

"I love thy Church, O God!
Her walls before thee stand,

Dear as the apple of thine eye,
And graven on thy hand.

“For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.”

a. It will furnish teachers for the Sunday-school. *The Sunday-school is the nursery of the Church.* As such it needs workmen skilled in the science of mental, moral, and religious cultivation. These gardeners ought to be prepared before they enter that holy garden to do their work quickly, and to do it perfectly. Now, who is so well prepared to go and teach in the Sunday-school as the one who, from a little child, has been well instructed at home? Who is so well adapted to sow the seeds of truth in the soil of the Sunday-school as the one in whose mind the seeds of truth have been germinating, vegetating, flowering, and producing fruit from infancy to childhood; through childhood and youth up to ripened manhood and ripened womanhood?

b. As the domestic Church will furnish the best teachers for the Sunday-school, so, also, it can and will furnish the best trustees, the best stewards, the best vestrymen, and all other subordinate officers of the various Christian denominations whose duties call them to the management of the temporal affairs of the Church. Their

good training in the homestead will make them more efficient for management in the house of God.

c. But above all, and over all, these ecclesiastical officers for temporal management and government are her *ministry* of every title and of every grade and rank. From the hallowed circles of the domestic Church a holy ministry can be given to fill the pulpit, as "pastors, evangelists, and teachers," "for the perfecting of the saints," "for the edifying of the body of Christ," for planting and training Churches in Christendom, for planting and training Churches and Christian schools in heathen lands. No other homes can send forth such officers—such *workmen* in the Lord's vineyard.

The prophet Jeremiah says, "It is good for a man that he bear the yoke in his youth." There is great depth of meaning in this statement.

a. If by it he meant the yoke of ecclesiastical government, then who is so well prepared to wear that yoke of the Church as he who was well governed in infancy, childhood, and youth? He has seen government from his birth; he had all of childhood, youth, and early manhood to study and comprehend it. Like pure gold out of the furnace, he has come out of domestic probation, and now that he is a man in office and au-

thority, he is the better prepared to enforce order, law, and government over the flock of the great Shepherd and Bishop of souls.

b. If by "the yoke" Jeremiah meant the bearing of burdens or the execution of work, high and low, fine and coarse, the very drudgery of church-life, or its more dignified labors, then the man who has been compelled by his parents or guardians to pass through this kind of ordeal is the better fitted to guide others through ecclesiastical ordeals than one who was never purified in the furnace of the household Church.

c. But, suppose Jeremiah meant the personal, spiritual yoke of Christ—the consecration of the entire body, soul, and spirit to those laws of the Infinite which, like himself, are omnipresent, searching the thoughts, regulating the affections, subjugating the will so as to make the individual walk as uprightly in the darkness of midnight as in the blaze of noonday; then he is the very person to lead on the sacramental hosts of the Lord from truth to truth, from grace to grace, and from victory to victory.

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Thus spake the inspired apostle to his young co-laborer, Timothy. Again, hear him

speaking to this young bishop, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and in thy mother Eunice, and I am persuaded that in thee also." (2 Tim. i, 5.)

d. It was this early training of Timothy in a consecrated household, and in the knowledge of the Holy Scriptures, this faith in his grandmother Lois, and in his mother Eunice, instilled in him, perhaps, by both, that made Timothy the *most faithful*, the most careful in little things, and the most painstaking in great ones; that constituted him the transcendent helper of the laborious apostle to the Gentiles. It was this that enabled the impartial Paul to say to the excellent Church at Philippi concerning Timothy, "I have no man likeminded who will naturally care for your state."

It was this which induced St. Paul to set so high a value upon Timothy, as to contrast him with the *selfish others*, who were always seeking their own and not the things of Jesus Christ." (Philippians ii, 14-21.)

My own opinion on this point (and it is deliberately formed) may be expressed in the statement that if the entire history of the Christian ministry could be written out and their biography and genealogy compared, it would be found that

the most faithful and efficient pastors were those who had been most carefully trained in the homestead by Christian parents.

But, if the careful training of a child confers unspeakable blessings upon the Church, the converse is equally true. The conduct of Hophni and Phineas brought destruction upon themselves, their aged father, and their father's house, wherefore it is written, "The sin of the young men was very great before the Lord, for men abhorred the offering of the Lord." And so the history of the Christian Church shows how and what great calamities can be inflicted upon it by an ungodly pastor, an unprincipled bishop, or a profligate and despotic pope.

e. As no amount of silver, gold, and precious stones can represent the value of the services rendered by a faithful and efficient pastor, so we can not set too high a value upon the careful training of a boy or a girl in the homestead. Of course, I mean the *careful Christian training*, and none other. Another may make conceited dandies and haughty aristocrats, but Christian training, and that only can prepare the child to be like John the Baptist, "a burning and a shining light." Did the sons of Levi bring down judgment and misery upon the Jewish Church and the Jewish state; so, also, did the son of Han-

nah and Elkanah confer great blessings upon the same Church and the same state. Therefore, as the names of Hophni and Phineas may be regarded as *synonyms* for *evil*, so, also, may the name of Samuel be regarded as a *synonymn* for *good*.

Indeed, so much like the human organization is the Christian Church, that no one member of it can be morally diseased without affecting every other. (Luke i, 13.)

To bless the Church of the Living God with a noble ministry well prepared to manage its affairs, and to administer its government also with an intelligent laity, orderly, law-abiding, easily governed, let every parent and every guardian of a child bring that child up "in the nurture and admonition of the Lord." John the Baptist was filled with the Holy Ghost, even from his mother's womb. Was not the son given in answer to the father's prayer? just as in the case of Samuel the son was given in answer to the mother's prayer.

"These cases may be regarded as special cases." Suppose they were. Suppose that Samuel was made to be the incorruptible judge of Israel, and that John was made to be the herald of the Lord of lords and King of kings, are we to infer, therefore, that Christian parents are not to consecrate

their children before they be born, and not to train their children in the paths of wisdom and righteousness and usefulness, because they are not called to be judges of a nation, nor heralds of salvation? Such reasonings are false and destructive. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." (Titus ii, 11, 12.) Such is the law of heaven for life on earth. It is as binding on our children as upon ourselves.

Chapter XI.

THE COMMON SCHOOL CONSIDERATION.

THE well-being of the school, considered as an organization distinct from the Church and the state, yet inseparably related to both, as a natural element, furnish an additional consideration for obeying the divine command, "Train up a child in the way he should go." The school represents the Church and the state, operating in an educational form, and as an educational agent—a complex agent—in whom are united both the intelligent actor and the nonintelligent instruments by which he operates for the benefit of all departments of society, and to affect beneficially all the ramifications of every department. Therefore, while the common school excludes from its curriculum all religious and theological studies, it includes such sciences and literature as will make intelligent and useful citizens.

So, also, the Church, more liberal than the state, most wisely includes in the curriculum of her colleges and universities all the sciences and all the literatures which are chaste; placing above

these as moderators and guardians the religious and the theological in order that the highest heights and the lowest depths of society may be beneficially affected by her instructors and the instruments which they employ for illustrating and demonstrating the wisdom, power, and goodness of the invisible Creator of the universe, who seems to have constructed it as a vast, grand, and beautiful school-house for the training of immortal man.

Here I use the word *school* in a generic sense, including institutions of every grade established for the training of children, youth, and young persons of both sexes; the kindergarten of yesterday's organization, the Harvard in America, the Oxford in England, the Sorbonne of France, and the University of Berlin—to every one, and to all these. The child well-trained or neglected in the home can be made a blessing or a curse; a source of joy, order, and comfort, or a cause of strife, disorder, and misery. The experience and observations of every aged teacher and professor can furnish cases illustrating and confirming my statements, especially such teachers and professors as have had the charge of boarding schools, where the conduct of young persons of both sexes is under inspection by day and by night.

For examples, drawn from my own experience and observations, I give the following :

a. A young student at Wilberforce was angry with a fellow-student, and, seizing a razor, attempted to cut his throat, but was prevented by the timely interference of another, who was the friend of both, whose commanding piety was respected by all who knew him among the students, the faculty, and the inhabitants of the surrounding neighborhood.

b. Another student, whose parents had suffered him to do just as it pleased himself, in a fit of passion, attempted the life of one of the professors of Wilberforce, but was hindered in his murderous design by a fellow-student of opposite spirit, produced by opposite training.

c. Two young women, who were spoiled by their parents, yet in their teens, sent to Wilberforce University to be subdued and rendered good, were, for repeated acts of insubordination, punished by the lady principal and matron with solitary confinement for two or three days. This kind of discipline was revenged by them in setting the central building on fire, involving us in the loss of the entire edifice, and compelling us to erect another at a cost of about \$40,000.

In stating these facts I am reminded of a remark made by the Hon. Frederick Douglass in

presence of many friends of education at Wilberforce University. Said he, "The best school has sometimes become the worst school." When asked to explain himself, he answered, and said, "When a school has acquired a reputation for excellent government, parents having spoiled children will send them there to be reformed; but, before reformation can be secured, they so demoralize the institution that the best school becomes the worst."

In another case which passed under my own observation, the slanderous tongue of a habitual slanderer, in the person of a young female student, (for a short time) broke up a flourishing young institution of learning by defaming one of its professors. The habit of slandering others was doubtless formed in her by her foolish mother, who allowed her, when a child, to be "a tale-bearer."

Examples of this kind can be multiplied, but I forbear because I think I have given sufficient to convince every one that a spoiled child can be a source of great mischief to an institution of learning. On the other hand, we are able to give numerous examples proving that the students in a school who are the best behaved and the most easily governed are such as go from a well-governed household. We can also testify to the fact that the best scholars in an institution of learning

are generally those who have been trained from infancy by parents as remarkable for general intelligence and sound learning as they are for their unquestionable love for the Christian Church, as that Church manifests itself in the bosom of the household.

I here take the liberty to set it down as a principle in the philosophy of history and of human progress, that the finest intellect, the purest heart, the noblest will, and the greatest benefactors of humanity, were and will be born and trained in the earnest Christian households. (Psalm cxii, 1-3.)

As the good soil produces good grain, so does the good tree produce good fruit. That illustrious company of men who are ranked among the inspired prophets were not called out of the lowest ranks of society, where the lowest forms of vice obtained; nor from the highest walks of fashionable life, where gigantic wealth and princely splendor produce contempt for sacred things, forgetfulness of God, and an idolatrous love of pleasures; but from the intermediate class, where one will always find the most solid piety, joined to good common sense, and enlightened by general knowledge of men and things. Moses, Samuel, and Daniel, in the grand line of prophets, judges, and statesmen, are excellent illustrations of our

statement. David, Isaiah, and Ezekiel, among the prophetic poets, are also confirmations of its truthfulness. Let parents, who desire their sons to be eminent among men, and their daughters to be celebrated among women, remember these historic facts, and then be careful and prayerful in the domestic training of their children.

The reign of universal righteousness, which is justice in its highest form, can never be realized till from our institutions of learning graduates shall go forth whose character was *first* molded and *first* colored by the hands of Christian parents, then polished by the hands of Christian teachers.

Chapter XII.

RELATIONS OF DOMESTIC EDUCATION TO THE
CHURCH, THE STATE, AND THE COMMON-
SCHOOL, INCLUDING HIGHER EDUCATION
AND THE SUNDAY-SCHOOL.

THE five considerations just given indicate the intimate relations of the home to the race, the state, the Church, and the school. They show us what important factors of human history are the parents—the father, the mother, the guardian of the child—how all the departments of society are chained to them. Their interests are one with them, their end is one.

As is the fountain, so are the streams. As the streams flowing from the fountain and emptying themselves into the bosom of the ocean, return back to their source; even so, also, has the Creator ordained that the universe shall be one varied whole—grand, beautiful in its development, sublime in its end, varied in its types, varied in the parts and ramifications of each type, but an inseparable one in their end—that end the purity and usefulness, strength and beauty, eternal life and blessedness of all!

If you desire and purpose the well-being of a race you must secure it in the homestead. If you desire and purpose the well-being of a nation you must secure it in the family circle. The mothers of homes are the mothers of nations.

If you pray for good government in the state you must perfect the government of the fireside. If you pray for the excellent discipline, expansion, and final victory of the Christian Church over all her enemies, make the training of your children at home the first, chief business of every day.

If you desire and purpose to make the educational institutions of the land the great factors of intelligent laborers, of successful business men, of incorruptible statesmen and magistrates, of skillful professional men and artisans, of diligent agriculturists and merchants, of honest financiers and bankers, you must secure order and law, government and authority in the homestead. And, now, we earnestly beg that you will combine these considerations into one great motive power, and they will impel you onward in the divine work of domestic education, under Christian principles, Christian sentiments, and Christian teachings. The families of Christendom will then become omnipotent for the conquest of heathendom, will be prepared to accomplish God's

glorious purpose for the reconstruction and redemption of the world.

How well laid, how broad, and how deep ought to be the foundations that bear up a great business house, where tons upon tons of the roughest raw materials, such as iron ores and stone and timber are to be sheltered, and where tons upon tons of the most precious metals, such as pig iron, copper, tin, lead, mercury, silver, and gold are to be deposited; and where tons upon tons of the most valuable and the least valuable of dry goods are to be protected from rain and dust; and where tons upon tons of all kinds of grain and groceries are to be bundled and shelved and sold; and where hundreds of buyers and sellers are continually moving to and fro!¹

¹ By a parity of reasoning how great should be the strength and the power of the families that underlie the state and the Church, with all their ramifications and deathless interests! How strong and powerful in intellect, how pure in morals, how godly and righteous in will! I use these adjectives in preference to the popular term *virtue*, so fluent in the popular mouth, but so indefinite in the popular mind. I use them because godliness and righteousness express a higher idea of goodness than virtue, so fluent in the mouths of politicians and others, who care no more about the rights of the poor and the weak than they do about the dirt upon which they daily tread. Godliness and righteousness constitute the strength and power of a man; they constitute the strength and power of a family; they must constitute the strength,

Because, if the foundations which support such a depot should cave in or break down, how terrible would be the damage to property, and how awful the loss of valuable lives!

power, and glory of a Church and a state; they must constitute the strength, power, and beauty of the school. When all the families, or a majority of them, possess these qualities and cherish them, then the Church, the state, and the school shall be based upon immovable and unshakable foundations.

Chapter XIII.

THE NATURE AND SCOPE OF THE DIVINE COMMAND, "TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

NOW, are we prepared to consider the nature and scope of this divine law which the Creator has given for life upon earth?

a. It does not address itself to any particular person. It differs from that addressed to parents in the book of Deuteronomy (Deut. vi, 6, 7) and the epistle to the Ephesian Church (Eph. vi, 4), in which parents are commanded to train their own children in the principles of a good and useful life, and forbidden to use cruelty in the administration of paternal discipline.

b. In the divine law we have been considering and analyzing, no father, no mother is named. No rich father nor rich mother is addressed because a splendid estate will be divided among their children in order that they might be qualified to care for the portion to be given them, and to increase it *ad infinitum*.

c. Neither is it addressed to some poor fathers nor mothers in order that their children might be able to escape the hard lot to which themselves were subjected, and by their superior skill acquire wealth and live in affluence.

d. Nor does it address itself to the well-educated in order that their children might become more intelligent and learned than themselves, and so rise to more eminent and influential positions.

e. Nor is it addressed to politicians and statesmen in order that their own offspring might be able to control the politics and finances of the government, and thus become living monuments of their own success and personal greatness.

f. Nor to presidents, kings, and emperors to the end that their own families and dynasties might possess dominant power from generation to generation.

g. But it is addressed to every man and to every woman, to those who are parents and to such as are not, to the rich and to the poor, to the weak and the strong, to the learned and to the ignorant, to the popular and to the obscure of every clime, of every race, and every age.

1. Because every man and every woman can be affected for weal or woe by the conduct of a single bad child, whose silly parents may allow him, by day or by night, to roam through the

streets seeking mischief as a wild beast seeks its prey.

2. Because every child, having been originally made in the image of God, has a high and holy destiny within his grasp, which may be lost either through the stupid ignorance or the sinful negligence of the foolish parents or guardians.

Therefore, this divine command is not limited to the conditions of riches, nor poverty, nor popularity, nor obscurity, nor weakness, nor strength, nor learning, nor ignorance; but, as the light of the sun and the breath of heaven, it sweeps over all territorial boundaries, all class regulations, all race distinctions; and, laying its God-like hand upon every child, it says to every man and to every woman what the princess of Egypt said to the mother of Moses, "Take this child away and nurse it for me, and I will give thee thy wages."

Verily, verily, every person who so educates a child that he shall go forth from the homestead into the public or the private school, thence to a high or normal school, or the college, or the university, or theological seminary, and issue from these halls of learning with an intelligent head, a good heart, and an obedient will, fully consecrated to God and his work for humanity, shall be rewarded in this world and that which is to come.

From all we have said it is manifest that the

command "to train up a child in the way he should go" is very indefinite. But this indefiniteness illustrates its universality, and its universality is the proof of its divinity. The natural selfishness of man, fostered into a passion,¹ could never have conceived such a law, especially under the low and narrow sentiments of race superiority.

But this divine mandate, in its length and breadth, in its height and depth, like infinite space, takes in *all*, and makes room for all the forms and all the educational movements of humanity.

¹ By passion we mean that affection which, by undue indulgence, enslaves the individual, causing him or her to act more like a brute or a devil than like a rational being. Dr. Xavier Bourgeois, in a French work entitled "*Les Passions dans Leurs Rapports avec la Santé et les Maladies,*" says, "*On peut donc définir les passions, des besoins dérégles, qui, après nous avoir séduits, finissent par nous tyranniser.*" "As to the passions, they are indeed in the same manner as the inclinations, motions of the will towards certain objects, but motions of a more impetuous and turbulent kind, motions that dispossess the soul of its natural tranquillity and hinder it from directing properly its operations. Then it is that the passions become dangerous distempers. The cause of the passion is generally the allurements of sensible good, which solicits the soul and impels it with too violent an impression."—So says Professor J. J. Burlamaqui in his "Natural and Political Law," page 10. These two foreign thinkers are identical in their definitions, with which mine harmonizes.

Chapter XIV.

THE DIVINE PROMISE.

IT now becomes our duty to consider the divine promise which is annexed to this divine command. There is nothing metaphorical nor equivocal in its meaning. It declares that if a child be trained in the way it should go, he and she will never depart from it. The owner of a colt, if he be a farmer or breeder of horses, will find it wise to begin the training of it as soon as it is born, because, by so doing, at the end of three years he will not be under the painful necessity of "breaking it," as we are accustomed to say, for he will find that the young animal will take bit, bridle, and harness as though the first was born in his mouth and the other two on his neck and back. He will be ready for drawing wagon, or carriage, and there will be no trouble to guide him in and over the road which by day and night he must follow and keep in till he dies.

So, also, the orchardist and the florist know that if a tree or plant be trained to grow in a certain form and direction, it will retain that form

and direction when full grown; but, setting aside such illustrations, we proceed to prove from and by the testimony of biography that when the divine mandate shall have been obeyed, the divine promise shall be realized.

I. Our first class of proofs are drawn from sacred or Biblical history.

a. Moses, the grandest man of the Hebrew period was trained by his own Hebrew mother, from his birth to the day when he entered the palace of Pharaoh to be educated in the schools of the Egyptian priests. The training which his own Hebrew mother gave him in infancy and childhood was that in which he was designed to walk all the days of his life. He was trained in the knowledge of the true God in opposition and antagonism to the false gods and idols of Egypt, he was taught to obey him who, by his own omnipotence and infinite wisdom created the heavens and the earth; he was taught to love him whose inimitable characteristics constitute him the most lovable and glorious being in the universe. Doubtless such were the seeds of goodness and greatness which his pious mother sowed in his heart as he passed through the stages of infancy, childhood, and youth. They were so well planted and vigorously grown that no adverse influence which Egyptian royalty and glory, and power,

and science, and philosophy, and mythology could efface from his mind or turn his feet aside from the paths of holiness and righteousness. The wise and self-abnegating leader of his people, he lived the humble, faithful servant of God, he died and was buried as man never was before nor since, by the hand of an archangel. More than three thousand years have passed away since he went from earth to heaven, and yet his writings are still the light and the guide of science, philosophy, and religion—of law and of government.

b. Samuel, the prophet, leader, and judge of Israel was prayed for by his mother before he was born, and was given in response to her earnest petitions. To God's divine service he was consecrated immediately after his birth. This was a homestead consecration. It would have satisfied an ordinary mother, but not such an enthusiastic spirit as Hannah's ; therefore, as soon as the child was weaned, she took him "to the house of the Lord," and gave him up body, soul, and spirit, a living sacrifice to the Creator—her covenant God.

It is supposed that he was then about three years old. Up to that time he was under the special training of his mother. (1 Sam. i, 20-28.) But the good discipline of that mother was so thoroughly formative that neither the wicked sons

of Eli, nor any other influence in the corrupt Hebrew Church, or in the wicked Hebrew state could contaminate him or turn him out of the path of holiness and righteousness. He lived from childhood to ripened manhood; the man pre-eminently virtuous and devoutly pious, the model of his race and of his day. In his old age he stood up before all Israel, the wise and faithful leader, the impartial governor and the incorruptible judge.

c. Daniel, the illustrious prophet and incomparable premier, is another bright example of incorruptibility. His domestic training was so thoroughly given by his parents that the nice and rich dainties of the imperial table could not induce him to violate the dietetic rules of his paternal homestead. As the premier of three empires he was surrounded by the amusements and the pleasures, the wealth and riches, the grandeur and beauty of the most voluptuous courts of that age. Yet he remained as faithful to the right, the true, and the good, as when he was earnestly praying that God would deliver him out of the den of lions and from the destructive devices of his murderous enemies.

These are examples from ancient history before the light of Christianity had poured its superior influences upon the family circle.

Samuel lived in a time when both Church and state were corrupt. During his entire life he moved in the midst of bad influences. He had to do more than to guard himself from them. He often had to rise up and stand up in open antagonism against poor men and rich men, against priests and people, and against the evil doings of an unprincipled and malicious monarch who regarded neither God nor man, and whose envious jealousy made him ready, at any moment, to assassinate his best friend and his noblest son. Yet, amidst all these adverse circumstances, he turned neither to the right nor to the left, but held on the way in which he was appointed to go all the days of his life.

The circumstances surrounding the career of Moses and Daniel were still more complex and difficult. Their domestic training while children differed widely from the customs of the people among whom they were called to develop their youth and early manhood. Both were foreign to the dominant race under whose dominion their lots were cast. The one was descended from an enslaved race, who were in subordination to cruel taskmasters for centuries; the other was among the prisoners taken by Nebuchadnezzar out of Palestine, and led captive into Babylon. Both became elevated into courtly circles, and

were dependent upon royal power and benevolence; to cap the climax both were, in religious feelings and sentiments and principles, as much opposed to their masters as midnight to noon-day; hence both were compelled to move in an idolatrous atmosphere, in which they heard teachings and beheld customs antagonistic to all the teachings and customs of the godly homesteads in which they were born, and in which their infancy and childhood were nurtured, yet none of these adverse circumstances and influences could make them recreant to that God whom they had been taught to reverence, love, and obey.

Their character, private life, and public career are sublime illustrations, and confirmations of that divinely blended command and promise: "Train up a child in the way he should go, and when he is old he will not depart from it."

II. Our second class of confirmatory and illustrative proofs is derived from modern biography.

a. John Wesley, son of Susannah Wesley, was trained for his grand and apostolic career in the domestic circle. Shutting up herself and her little John in her nursery, at the age of five, she gave him his first lessons in books, and taught him, first of all books, to read the only Book which gives us "laws from heaven for life on earth." His moral nature had, up to that day, been

under the plastic hand of that wise and skillful mother. On that day she made him able to read the alphabet and the first chapter in Genesis.

From that day the highest conceptions of order, law, and government he drew from that highest source of divine truth. The lessons she imparted to him on that day constituted the mold into which his soul was cast and his character formed. The subsequent ground coloring of his life-picture, with its delicate hues and tints, were all drawn from the same inspired fountain. So that, to cherish order, to obey law, to reverence government, to honor authority, were formative and guiding principles, wrought into his very being by the plastic fingers of his magisterial and loving mother. Hence, he was what he was, the great thinker,¹ the great organizer, the successful ecclesiastical governor.

¹ It has been said that "Wesley was not a great thinker," because he did not start some new metaphysical or theological theory; as though one can not be a great thinker only by speculating in abstractions and other things beyond the grasp of the human intellect. I believe such opinions to be erroneous. To be thinking wisely about the concrete, which can be handled and managed for human well-being; to be planning and executing the practical, as others did not; to be organizing new measures for the diffusion of light and truth among the ignorant masses, so as to change their modes of thinking, change their character, change their lives, is, in my judg-

When his mother was governing him she was unwittingly training him to govern men through countless generations and to fasten the yoke of Church government upon all the races. To the end of a long life of eighty-eight years he kept in the way in which his mother set his feet as when he was an infant of only five years. Her early teachings and faithful training has made him the benefactor of humanity.

b. Charles Wesley was trained in the same manner by the wise and godly Susannah. Though God did not make him to be the organizer and governor of secular nor religious bodies, he gave Charles a more than ordinary gift, in the power of molding and coloring thought and sentiment in the form of sacred song. He is the sweet singer of Methodism. He may be regarded as the armor-bearer of his brother John, to put into his hands sharpened spiritual weapons, glittering and two-edged ; or we may speak of him as the chorister of the sacramental host, which his brother was leading onward and upward ; yet, not the mere chorister, but more, one who had in

ment, the noblest kind of thinking, because the most natural, the most beneficial, and therefore the most Christian. If a man is considered great because he thinks as Plato thought, then he must be greater who thinks as Christ Jesus thought.

himself the *dual* gift of poetry and music, which thrilled the hearts of the armed bands, cheering them in their tedious marches, and stimulating them for every conflict with their stubborn, malignant, and wily foes.

What the fife and the drum are to a recruiting officer, what a band of musicians is to a regiment, what a trumpeter is to an army in the field of battle, such, and more, was Charles Wesley to his commanding brother John. And as John is still marching from continent to continent, and through every clime, organizing the races into martial bands to fight the battles of the Lord of hosts, Charles is still marching at his side, singing in all languages, cheering and inspiring the conquering legions of Emmanuel.

Was ever a home more hallowed than that in which these babes were born, these boys¹ were trained? from which they went into the schools of London; thence, as youths, to the University of Oxford; thence, as young men, into the world to labor successfully for God and man?

Their feet were set in the right path by the

¹“John left the home for the Charter-house school when eleven years old, and entered Oxford in his seventeenth year. Charles went to Westminster when about eight years of age, and, in due time, joined his brother.” (Stevens’s “Centenary of Methodism.”)

consummate prudence and skill of their pious mother, from which they never wandered, but kept in it from the cradle to the grave. "The path of the just is as the shining light, which shineth more and more unto the perfect day." The lives of these two noble sons of the noblest mother of modern history beautifully illustrate the proverb of Solomon. But who molded their grand characters? Not the schoolmasters of the Charter-house and Westminster schools in London, not the learned professors at Oxford. No! they did not. The work was done by their illustrious mother, whose prayers and tears, whose watchings and teachings, whose rigid, but loving discipline, were the crucible through which she passed them, and brought them out as pure gold, even as gold which can not be tarnished.

Jonathan Edwards is another example of successful child-training—another example of the fulfillment of the divine promise, and also of inherited greatness, because his father, his grandfather, his great grandfather, and his great, great grandfather, were all distinguished for their piety and learning.

Both his mother and father were pious and learned, "and paid particular attention to the early culture of his mind as well as to bring him up in the fear of the Lord." "The examples set

before young Edwards, gave him a taste for mental and moral beauties and inspired him with admiration of the gracefulness of consistent piety; religious instruction early taught him the only way of salvation; and the faithful prayers offered up at a throne of grace on his behalf, seem to have called down a peculiar blessing of God on the youthful subject of this memoir.”¹

What is true of the examples given in the history of the two Wesleys is equally true of Edwards. Trained up in the way he should go, he continued in it all the days of his life.

Since I wrote the foregoing lines and chapters, I incidentally met three mothers in a social circle, one of whom was the mother of six boys. All three of these mothers were professedly Christian, and inasmuch as one of the topics of conversation turned upon the training of children, I urged upon them the duty of obeying the divine command in order that they might realize the divine promise. They admitted that it ought to be obeyed, but doubted if the promise could be realized. I quoted the cases of Moses, Samuel, and Daniel in sacred history, and of John and Charles Wesley in modern biography. They objected by saying these were special cases in

¹ Life of President Edwards, as published by the American Sunday-school Union, pp. 6, 7.

which special training was needed for special work. I met their objection with the apparent fact in the text that the divine command is not bounded by any such limitation, that the language is plain and clear, without a cloud of metaphor, that the mandate, "Train up a child in the way he should go," means *any child* and that any child signifies every child without respect to any special work which a child might be called to, or any particular office he might be called to fill; and the object and end of the command are the forming of a good character in every child—a character strong because good, and useful because conformed to the divine will; a character capable of resisting temptation to sin, and a life productive of good to the community in which one may be born, to the government of which one may be a subject, and to the age in which one may be called to run his career.

We are not called upon by the divine command to educate, in order that we may be kings like David or queens like Victoria, or reformers like Luther and Wesley, or premiers like Daniel or Gladstone, or lawmakers like Moses or Solon,¹ or prophets like Isaiah and Ezekiel, or apostles like Paul and John, but because we were

¹ See an excellent sketch of Solon's life and character in Anthon's Classical Dictionary, pp, 1249-1250.

created in God's image and ordained to live soberly, righteously, and godly in this present life, to be perfect in knowledge, in love, in holiness. In a word we, that is, *every child of Adam* is born to such a birthright, such an imperishable inheritance; and blessed is that mother, that father, that guardian, that citizen who is neither parent nor guardian, that helps a child to the attainment and enjoyment of such a divine right—a right conferred by no social circle, no civil organization, no political compact, but a right conferred by the unchangeable decree of the Omnipotent, when he made man in his own image and after his likeness.¹

¹The image and likeness of God, in which man was created fixes his sublime destiny and exalts him to the society of angels in heaven. To the fulfillment of this destiny, every child ought to be trained; not for earthly offices, be they ever so grand; nor emoluments, be they ever so varied; nor privileges, be they ever so distinguished, but for a throne in heaven and the crown of eternal life.

Chapter XV.

DOMESTIC EDUCATION UNDER CHRISTIAN INFLUENCES THE HIGHEST DUTY OF THE PARENT AND THE CITIZEN.

THESE illustrations which we have given, drawn from ancient sacred history and from modern biography, of the practicability of the divine command, and the realization of the divine promise, proclaim a very important truth, and inculcate very important lessons, which we shall now consider.

What is this important truth? *Answer:* The highest duty of the parent and the citizen is domestic education under Christian influences, guided by Christian principles, stimulated by Christian sentiments.

One of the fundamental principles of the Christian system is the redemption of man from ignorance and sin. We find this principle announced on the first page of the New Testament. The Christ is there represented as *Jesus*—"he that shall save his people from their sins." They shall call his name "Immanuel—God with us," (Matt. i, 21, 23), "to give knowledge of salva-

tion unto his people by the remission of their sins." (Luke i, 77.) To this high and holy end it was foretold that "the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." (Isaiah xi.)

These quotations lead us to another principle of the Christian system; it is the fundamental principle of human progress in the onward and upward direction, the very pivot upon which the philosophy of history turns, namely, the antemundane decree of the Creator, that man shall perfect himself in knowledge and in religion. (Ephesians i, 4; iii, 14-20; Phil. i, 9-11.)

It is easily perceived that these two principles are akin, but not identical. The first is objective, the second subjective; the former represents the Creator and covenant God as operating upon humanity; the latter represents humanity as operating upon itself in harmony with the divine law and government.

a. It is under these principles, and only under these, that domestic education becomes successful and beneficial to the family and to society. I intend my statement to be emphatic. I mean what I say, and say only what I mean. Education under any other conditions may produce the

accomplished gentlemen and the accomplished lady. But this gentleman and this lady will be as butterflies, or humming birds—never the useful bees. Like butterflies and humming birds they will always be seeking the nectar of amusements and pleasures to gratify themselves and to terminate upon themselves. To plan and to execute for the well-being of others will form no portion of their daily thoughts, will never enter into their daily schemes of employment and enjoyment. Like butterflies and humming birds, they will live and die; like humming birds and butterflies, their memories will perish forever.

b. Education domestic, under other principles, may produce the dandy and the flirt, whose thoughts and whose sentiments will be akin to the gentleman and lady I have just described, with this difference;—they will live, move, and have their being on a lower plane of action.

c. Domestic education under other principles will produce the gambler, the thief, the robber, the assassin, or the drunkard, the prostitute, the harlot, the debauchee, whose planning and executing will be the work of devils; their lives will be stained by vice, crime, and blood; their death will be accompanied by condemnation and curses upon the fathers who begot them and the mothers who brought them into this world.

d. Or domestic education, under other principles and influences than the Christian, may produce another class of persons, whom we take the liberty to designate as the selfish, godless, idolatrous financiers, who plan and execute only for themselves. Money is the only good which they seek and enjoy, the only god they are able to cognize and worship. The accumulation of wealth and honor is their only delight, the joy and rapture of their narrow souls. To do good with their silver and gold is to draw a sound eye-tooth out of their mouth; doubtless they prefer the latter.

Heartless as their silver and gold, or other things without life and sensibility, they can not feel for human suffering, they have no practical sympathy for human progress in intellect, morals, or religion. The most pressing claims of general benevolence or special Christian charity are, by them, cruelly ignored.

It is painful to record the fact that some of these idolatrous financiers are found in the bosom of the Christian Church. I have known at least four or five of them. Three of these had their mortal career in the very ministry of that branch of the Christian Church to which the writer belongs. One of these was a *contemptible miser*. So much was he given to worship his gold and

silver that he was too mean to furnish himself with the necessities of life.¹

Had these men been trained by Christian parents, especially by Christian mothers, under Christian principles and sentiments, they would have been like our adorable Lord and Master, the most unselfish and the most self-abnegating, pouring out their silver and gold in behalf of Christian education and Christian missions, as the God-man poured out his heart's blood for the redemption of the world!

What I have said about these four classes of persons are irrefutable facts, and therefore we name the Christian sentiment and the Christian principle. The Christian sentiment springs from the Christian principle. It is the logical consequent of it. When one has thought deeply about the principles which underlie the Christian teachings he is almost always led to feel deeply respecting the duties enjoined by Christ and the apostles, by Moses and the prophets. Hence, he is moved to do what Jesus commands, and this he does not merely from a sense of duty but also from the love of him who commands, and because he commands and teaches only what

¹ By this I mean those things necessary for comfort and cleanliness. He lived more like a dog in his kennel than as a Christian minister in a Christian homestead.

is true and beautiful and good—that alone which makes humanity pure and happy; that alone which honors and glorifies him, whose attributes are inimitable, and whose will is incomparably good. This deep sense of the good in the nature of what is taught and commended by Moses and the prophets or by Jesus and the apostles, is what we call the Christian sentiment.

Now, where the Christian principle and the Christian sentiment are not found, their opposites obtain—first in the hearts of the heads of families; secondly, in their homes. But the Christian principle and the Christian sentiment combined, always create a Church in the household. The converse of this statement is true.

Hence, where there is no Church in the household, no altar at the fireside, no God to be worshiped morning and evening, nothing great and good can proceed from it, nothing but human selfishness, which is the inexhaustible fountain of all the sins and crimes which man can commit against his fellow-man or against the holy Creator who made him.

I think we have fully demonstrated the truth and the consequent facts, that out of the consecrated home issue all the manly virtues and all the Christian graces, embodied in the persons and manifested in the lives of such men as Moses,

Samuel, and Daniel, of ancient times, and of John and Charles Wesley and J. Edwards, of modern times.

When such men go forth from the consecrated fireside they go to make the world wiser, purer, and better. They accomplish such results by the lessons of practical wisdom, which they teach and the godlike examples which they set—examples of personal rectitude and moral heroism.

But their elevating influence is not confined to their own countries, age, and race. No! It touches all the ages and all the races, because, like sun-light and sun-heat, the influence of good and great men overleaps all geographical boundaries, and penetrates all climes to enlighten, vivify, and stimulate the progress of humanity in the Christian direction.

When Amram and Jochebed were training their infant in their consecrated home, they knew not that they were cradling and nursing a man to be the teacher, leader, and emancipator of their enslaved race and the lawgiver of humanity; but they did it. And, as parents, they were performing the highest duty possible to them. They were blessing both Church and state.

So, also, when Elkanah and Hannah were training little Samuel at their consecrated fire-

side they were unconscious of the fact they were preparing a man to be the best, the grandest of all the judges of Israel, to be the faithful prophet and the heroic maker of kings; but they did it, and in so doing they conferred blessings upon the Church and the state.

Even so, when the unknown parents of Daniel were training him by instilling into his mind the truths of the Pentateuch, and thereby imparting to his developing intellect the knowledge of the true God, never thought they, for a moment, that they were educating one of the two greatest of the historic prophets and the wisest of all the princely governors of the magnificent empires of Nebuchadnezzar, of Darius, and of Cyrus.¹

¹“He had served five kings, Nebuchadnezzar, Evil-Merodach, Belshazzar, Darius, and Cyrus. Few courtiers have had so long a reign, served so many masters without flattering any, been more successful in the management of public affairs, been so useful to the states where they were in office, or have been owned of God, or have left such an example to posterity. Where shall we find ministers like Samuel and Daniel! None so wise, so holy, so disinterested, so useful, have ever since appeared in the nations of the earth.” (Adam Clarke, Comment at the end of the sixth chapter of Daniel.)

Rollin, speaking of the superior position which Daniel held, among one hundred and twenty governors over whom Cyrus placed him, says: “Daniel deserved such a preference not only on account of his great wisdom, which was celebrated throughout the East, and had been displayed

But they did prepare him in the bosom of their consecrated home to perform his part grandly in the complex drama of human history.

In like manner have many conscientious, intelligent, and pious parents so trained their sons and their daughters within consecrated homes, that they ultimately went forth with intellectual, moral, and spiritual power to labor effectually for the redemption and reconstruction of the globe; if not on so grand a scale as Luther and Wesley, they did it successfully in their heaven-appointed spheres of action.

We can not set too high an estimate upon the services which such parents have rendered society. It is not too much to say that the intellectual, moral, and spiritual power which such parents and such citizens contribute to the Church and the state is of more value than millions of gold.

in a distinguished manner at Belshazzar's feast, but likewise on account of his great age and consummate experience; for, at that time, it was full sixty-seven years from the fourth of Nebuchadnezzar that he had been prime minister of the kings of Babylon." ("Ancient History," Vol. I, page 135.)

Chapter XVI.

DOMESTIC UNITY---THE MOTHER AND FATHER
CO-LABORERS.

JUST as unity is good in domestic government, so, also, is it good in domestic instruction. To teach is as much the duty of the parents as to govern; therefore, co-labor on the part of the father and the mother in training the intellect of a child will secure a more perfect development of the intellectual forces. Two are better than one, for counsel as well as for war; for this reason, as long as they live should both parents act conjointly in mental cultivation. They may divide their educational work. Taste and adaptation will give the rule for such a division.

The taste and experience of the father may render him the better fitted to instruct in arithmetic, algebra, and geometry, while that of the mother may qualify her to teach history, geography, and grammar. Taste and natural aptness may make the father a better teacher of zoölogy, geology, and mineralogy, while that of the mother

may make her more successful in botany, music, and some other of the fine arts.

The father may excel in one or more of the physical sciences, as astronomy and chemistry, while the mother may eclipse him in one or more of the intellectual forms of knowledge, such as mental and moral philosophy; and while the father may give to his children an insight into the mysteries of the sublime science of theology, the mother may inculcate the simple and practical duties of the Christian religion. Of course, all this domestic education, must be in the majority of cases almost entirely of an elementary character.

To preserve as well as possible an equal influence over their children, both should thus participate in the divine and ennobling work of domestic education; both should manifest an equally deep concern in the present and future happiness of their offspring, if they be parents—in their wards, if they be guardians or foster parents.

1. But there is a sense in which the mother is the special teacher and educator of her own child, and every mother ought to be conscious of this truth, because it is only the mother having this consciousness who diligently performs her duty as a mother. It is only the mother conscious of the fact that God has made her the special trainer

of the infant and youthful mind who will persist in the good work of domestic education, and who will delight in the glorious task.

Before the birth of a child, who can think of it as the mother? When the babe is introduced into this world, who can love it as the mother? All along the winding, spiral journey of life, who can think about that son or that daughter as the mother?

O, there is a depth, a height, a strength, a sweetness in a mother's love which human language can not express! Now, it is this very depth and height, and strength, and sweetness, which endangers her child, because if such a love is not sanctified by the superior love of God, and controlled by that practical wisdom which cometh down from on high, her affections will become blind and idolatrous, and she will spoil the child. Her blind, idolatrous love has often ended in the destruction of its object. To direct, modify, and control her heart, she needs the enlightened head and will that always purpose the highest good of her son or her daughter.

Therefore, permit me to suggest that every mother, following the example of the far-sighted and devout Hannah, ought to pray for her child before its birth, dedicate it to the Creator at its birth, and as soon as possible take the tender in-

fant to the house of God, and at his holy altar dedicate it the third time in holy baptism to the service of him who can do for the consecrated child that which the combined wisdom and energies of both parents can not perform.

This threefold consecration of a child by the mother will accomplish several things needed for successful training.

1st. It will bring down upon the mother a deeper sense of her obligation and responsibilities than mere consciousness can impart. She will see and feel that the deliberate, solemn, and sacred vows made by herself to the Creator, who is also her covenant God, must never be broken nor willfully neglected.

2d. She will see and feel that her infant was not given as a creature to be petted as one pets a pretty lap-dog, or as a vain woman cherishes a glittering jewel.

3d. She will comprehend the fact that her heaven-sent child has an immortal soul, which is far more valuable than all the treasures of earth, and which, if properly trained, will "shine as the brightness of the firmanent," and "as the stars forever and ever." (Daniel xiii, 3.)

4th. Under such perceptions and conceptions, under such correct and Scriptural convictions she will be prepared to begin the work of domestic

education, inspired by the divine command, "Train up a child in the way he should go," confiding in the divine promise that "When he is old he will not depart from it."

5th. There will be a divine influence encircling such a pious mother and her consecrated child (Hebrews i, 13, 14; Psalm ciii, 17, 18; Psalm xxxiv, 7), which godless parents can never realize.

6th. Acting under such thoughts, sentiments, and influences, the mother will have power over the head, the heart, and the will of the child, such as no other human being can exert—the father of the child himself not excepted. If qualified, the mother can be, for she ought to be, the first educator in letters, the first in morals, the first in religion.

a. From the first day after the birth of her child, to the hour of the day when that child enters the common-school or the select-school to take the first lessons which the school-master or school-mistress can impart, what glorious opportunities nature and God have placed at her command to instruct, to guide, to control the immortal mind!

b. O, if she be wise, how she can affect both earth and heaven, both time and eternity, by her diligent, daily, prayerful teachings, and her Christian examples of holiness and self-abnegation!

c. No ball room, no opera, no theater, nor any other amusement, could induce such a mother to abandon her child to the care of a servant or a neighbor.

d. Remembering that "the boy is father of the man," and that the girl is mother of the woman, she will not sacrifice the future of her child to the present, but will, in the present hour, sow the good seeds in order that the future may yield the golden harvest of all the manly and womanly virtues and all the Christian graces.

2. As the mother is the first teacher, so, also, she is by the very law of nature the *first guide* of her offspring. To impart instruction to a child is only one-third part of its training. If the mother stops at that, she will leave untouched two-thirds of her work—yes two-thirds of her important and formative task. It is not enough that she teach her child the difference between the right and the wrong; it is not enough that she point out the distinctions which the difference creates. It is her bounden duty to lead the young moral agent away from the wrong into the right, and holding him or her by the hand, keep the child there in that good old path of righteousness in which there is no death, but life everlasting.

The infant *needs* to be guided, the child *must*

be guided, the youth ought to be guided until he or she be confirmed in the right.

3. The mother is also the *first commander*. As nature has made her the first teacher and first guide of the child, so, also, is she made the *first commander* of her little boy or her little girl. To teach a child is an important work, to guide it is equally important, to command is sometimes more necessary than to teach or to guide the wavering steps of the infant, the child, or the youth. These are inseparable parts of the work of education which the mother is daily called to perform.

Some silly sentimentalists object to this part of parental labor: "To command a child to do this or that, to forbid a child to do this or that, sounds too much like slavery. You may teach a child, or advise, or guide him, but you *must never command*, and should the child refuse to obey you must never enforce the command by the rod. O! no! That is slavery, that is cruelty. That takes the spring out of the boy."

Such people seem to believe that they are wiser than God, and far more loving than he. The inspired apostle tells us that "God is love." This is a true witness, "God is love." But, notwithstanding he enforces obedience by a command and by a rod. To command and to bless the obedient, to command and to punish the disobedient

are parts of his method of governing the universe. Nature teaches this to the heathen and to the Christian. Revelation confirms and illustrates the certainty of this method to every Christian father and mother. God approved the character of Abraham *because he commanded* his children and his household. He also made that fact a reason for revealing to that patriarch his purpose to destroy Sodom and Gomorrah. (Gen. xviii, 17-19. He also tells us the end for which Abraham commanded his children and his household. It was two fold: *a.* That they should keep in the paths of righteousness. *b.* That the blessings promised to him and to his children might be realized.

Just at this point this divine statement concerning Abraham is worthy of analysis. To make this we are compelled to go behind the naked statement. 1st. God had promised that the descendants of Abraham should be *a great and mighty nation*. 2d. That all the nations of the earth should be blessed in him. (Gen. xii, 1, 2.) 3d. That this mighty nation should be innumerable as the stars in heaven and the dust of the earth. (Genesis xiii, 16; xv, 5.) 4th. That kings should be among his progeny. (Genesis xvii, 6.) But every one of these promised blessings was conditioned upon Abraham's domestic government—the home training—the household education which God re-

quired him to impart to his children and to his servants. 5th. But while God promised these things, Abraham was required to do something more than to teach "justice and judgment"—he must enforce them by commands. 6th. His children and his servants were under obligation to obey as well as to learn.

We are now justified in affirming, that as to command is a part of the method of the divine government, so, also, it must be a part of the method of every wise family government.

In all nature and throughout all her ramifications, order, law, and government prevail; and above all these, and over all these, there is *authority*. This last thing gives vitality, strength, power, and stability to the others; it also clothes them with a divine dignity which they could neither acquire nor retain without it.

That mother, therefore, is wise who to her instruction and guidance adds commandments, and gives as a reason for all, her divine authority, vested in her by one who is infinitely above her and above all others who pretend to teach and to govern.

Such is the divine task committed to every mother as a portion of her daily work. It is one which no mother can omit, neglect, or ignore with impunity. It is beautiful, important, glo-

rious! The diligent, faithful discharge of it will prove a blessing to herself as well as to her children, and her children's children. She is a crown of glory to her husband—a queen among women!

Chapter XVII.

THE FATHER'S WORK AND INFLUENCE.

LET us never forget the father is the joint factor for producing a noble character in his son and in his daughter. This statement is finely illustrated in the case of the parents of Madame de Staël. Her character is due, not to the training of her mother only, nor her father only, but to the joint action and influence of both. In the training of this extraordinary woman, the influence of the father dominated that of the mother. I presume that in many cases it will be so; because, in domestic life, as well as in the social circle, in civil life and in political spheres, the stronger character will always dominate the weaker.

Happy are those parents whose influences are equally felt by their children, up to whom sons and daughters look with equal love and veneration. And yet I may be allowed to express the opinion that, where the father is the most thoroughly educated, has traveled more, seen more of life, and has also lived much longer than the

mother, this dominant influence may be expected. But, with all this admission, I believe the mother is the natural molder of character.

How can the father aid the mother in her important and glorious work? I now have special regard to the formation of moral and religious character, because I have indicated on a former page how he can aid her in imparting knowledge to the intellect. But of what use is the well-disciplined intellect if the heart and the will be not properly trained? Have we not sometimes seen men of the most powerful intellect, and of the finest culture in a literary and artistic point of view, mere blanks in society; and, at other times, have we not seen such individuals so debased in morals as to be a curse to themselves and to others? Yes, all these things we have witnessed, and more; for we have frequently seen such talented and highly cultivated men acting the part of skeptics, scoffers, and sneerers.

We, therefore, answer the important question by saying, the father can aid the mother in molding the character of the child.

a. By his fervent, effectual prayers in behalf of his *unborn* offspring. Will not the Creator hear and answer such a prayer? I am certain he will. A good child is a good gift. When talented, the gift is increased in its value; and, when the

gifted child has a consecrated intellect, the value of the gift is augmented in a threefold degree. When inclined to the true, the beautiful, and the useful, the gifted, consecrated child becomes a real blessing to the community as well as to the parents. The well-known character of the Creator warrants us in saying that he is pleased to give us children with such endowments and such inclinations, in answer to our earnest and faithful prayers.¹

b. Moreover, the father can aid the mother by his fervent, effectual prayers for his child during infancy, childhood, and youth. The father is the priest as well as the head of his family. God requires him to pray for his children as well as to instruct and govern them.

Job is said to have offered burnt offerings continually for his children, and, also, that he

¹ See Psalm cxxvii, 3-5, in which we are told that "children are a heritage of the Lord, and the fruit of the womb is his reward." And we have also another statement which teaches the same truth. Here it is: "But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John, and thou shalt have joy and gladness, and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and he shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." (Luke i, 19, 20.) See the comment of Dr. Adam Clarke *in loco*.

continually "sanctified them," which fact leads us to declare that it may be done now. (Job i, 5.)

c. The father can aid the mother of his children in her noble work, by occasionally taking one of them by the hand and leading that one into some secret place, consecrate him or her to the service of the living but invisible God in such a spirit and manner as will make an indelible impression upon the young immortal, causing him or her ever after to feel that there is an invisible Father ever watching over human actions and working out happily the destiny of all who love, fear, and obey him. I also feel warranted in saying that the Holy Spirit will, in the dreadful hour of temptation, quicken the conscience of such a consecrated child by reminding him or her of the consecration which the father made, and of the obligation to keep that consecration untarnished. Thus the Holy Spirit may stimulate the consecrated child to resistance and to victory.

d. The father can also aid the mother by enforcing order, law, and government. Children generally regard their father as the one having authority to govern, and most children are inclined to obey him when they hesitate to obey their mother. This may be natural instinct, but their consciousness may and will ascend to the lofty

plane of reverence, when the fifth commandment has been skillfully applied to the conscience of the consecrated ones.

e. Lastly, fathers can aid the mothers by heeding the divine command as it is given in the epistle of St. Paul to the Church at Ephesus.⁴ See the sixth chapter and third verse: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

In this command to fathers, all cruelty and severity is forbidden, both in words and in deeds. Mark, if you please, every species of cruelty and severity is forbidden the father; but not strictness, for the idea of strictness is included in "admonition" and "nurture." To be watchful, solicitous, careful about the moral development of a child is to be strict; to restrain our children from evil is to be strict; to prohibit them from associating with bad neighbors and bad relatives—that is, to keep them out of bad company—is strictness.¹ Such duties the

¹STRICT, SEVERE.—"Strict, from *strictus*, bound or confined, characterizes the thing which binds or keeps in control; *severe* (v. *austere*), characterizes in the proper sense the disposition of the person to inflict pain, and, in an extended application, the thing which inflicts pain. The term strict, therefore, is taken always in a good sense. Severe is good or bad according to circumstances; he who has

father is bound by the most solemn commands to perform, which he can not disobey without imperiling his own soul and the souls of his children.

The true idea of parental government is given us in the hundred and seventh psalm. It is a government of "loving kindness" and "tender mercies." And yet this idea does not exclude needful punishment. To correct a child, even with a rod, is an evidence of parental love; of a love that is as wise as it is tender and genuine. It is to love after the example of the divine Father.¹

Hear what Isaiah saith of God's unutterable love for his covenant people. "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb?" "Yea, they [mothers] may forget, but I will never forget thee. Behold, I have graven thee upon the palm of my hand." (Isaiah xlix, 14, 16.)²

authority over others must be strict in enforcing obedience, in keeping good order, and a proper attention to their duties." (Crabb's "Synonyms," page 204.) For strictness the Word of God has no rebuke. But it denounces and punishes all forms of cruelty, for cruelty is Satanic.

¹ "Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him." (Prov. xxii, 15.)

² I have seen more than one mother and father who disregarded the command expressed, that is, the precept

Notwithstanding such love for his covenant people, God did punish them on account of their sins. This was done, not to torture, still less to destroy, but to correct, purify, and fit them for a higher life. It was a demonstration of his loving kindness and his tender mercies. Even so, also, will it be with a discriminating and judicious father, whose love is neither blind nor stupid, but is wise and far-seeing. He will not yield to the present desire of his child for indulgence of the back or the stomach, to sacrifice his future usefulness and well-being, because he knows that the present is always fleeting, therefore, always changing in color or in form, sometimes in both, sometimes not in form only, nor in color only, but also in its very nature. And he also knows the coming future is approaching, with purpose and power to change the form, the color, and the very nature of things; to crush out the evil and to introduce the good, to abolish the evanescent and to establish the permanent.

given in the twenty-second chapter of Proverbs, and the fifteenth verse, live to repent and to utter useless regrets for allowing a boy or a girl to do whatever appetite or mere desire might dictate, or evil companions persuade them to practice, and to see unrestrained foolishness of the child make a fool of the man, and the sorrow of the father who begot him, and the mother who introduced him into this world.

Knowing that his son or his daughter can not live in the past, is changing with the present, and must live in the future, he will prepare his child to be a man or a woman whose talents and learning, whose piety and godliness, whose character and usefulness shall have power to bless the future and lift it up to the highest possible plane of excellence in all that is valuable to man and pleasing to God.

Chapter XVIII.

SPECIAL TRAINING OF GIRLS.

"That our daughters may be as corner-stones polished after the similitude of a palace."—PSALMS cxliv, 12.

UP to the present hour we have been thinking and writing about a child and its training without particular reference to sex. We can not finish this essay until we have dealt with a child in the form of a girl, born to affect society as a boy never can. If "the boy is father of the man," the girl is also mother of the woman. She is more. In a certain sense she is maker of the man.

A young man may become a better scholar than his mother, and may ultimately know more of men and things. But what he is in intellect, in morals, in religion, in character, is due more to his mother than to any other mortal being; because if his mother has not given him a powerful intellect, the schools can never give it to him. But it is through the intellect¹ that we know the

¹ "The intellect gives us light simply; what has sometimes been called a *dry light*. With the sensibility added we have light and warmth blended, and a field for the in-

right from the wrong as well as the true from the false. The student who can not endure prolonged and difficult studies, owes that weakness more to his mother than to any body else.²

His first ideas of the Creator, of what is proper or improper, he received from his mother. The first religious ideas, the idea of God as an object of worship and prayer, were given him in the moment when she made him bend his knees to say, "Our Father who art in heaven." If his mother does not plant and cultivate the seeds of greatness in him until they have taken deep root in the soil of his mental nature, I doubt if any common-school, or select-school, or high-school, or college, or university can ever succeed in making him great.

If all we have said of a mother's influence over a boy, a lad, a full-grown man be true, it is far more so of a girl, a lass, a mature woman, be-

telleet that covers the whole range of possible combinations of intellect and feeling where no conscious will or purpose is involved. With the will added we have not only light and warmth, but the chemical rays. The action of will not only opens new fields to the intellect, but gives new materials and forms to the sensibility. It is here and here only that we find any thing of a moral character." ("Outline Study of Man," by Dr. Mark Hopkins, D. D., LL. D.)

²The law or principle of heredity may modify my statement.

cause the girl remains longer under the sole care of her mother, sees more of her hidden life, and imbibes more of her spirit than the boy can possibly do. Almost always in her habits the young woman is but a repetition of her mother.¹ How careful then ought a mother to be in her own habits, in order that her little girl may form no bad ones from her examples.

Habits of personal cleanliness and neatness ought to begin with the beginning of the life of her little girl. Habits of cleanliness and order in playing with her toys should be taught and enforced. To gain this end the little girl should be required to keep her toys from being soiled by filth of every kind; to have a place for every toy, and to keep every toy in its place.

In putting on, taking off, and putting away she should be early taught to take care of her clothes; and as soon as she has attained sufficient age and strength, she ought to be required to assist in keeping house. Not only to keep every

¹ Every close observer of families wherein are daughters must recognize this fact. The gossiping mother, by the very force of her example, produces the gossiping daughter, and the habitual slanderer produces her likeness and image in a slanderous daughter. The slovenly mother trains her daughter into slovenly habits, and the neat and orderly mother cultivates these desirable habits in every one of her girls.

thing in order within the house, but, also, to keep every thing out of the house which belongs to the yard, and keep every article out of the yard which belongs to the house, to keep out of the garret what should be placed in the cellar and out of the cellar what should be kept in the garret; to keep out of the parlor what belongs to the kitchen, and out of the kitchen what belongs to the parlor, and that such utensils as are proper only for the bed-chamber should never be found outside of it.

Long before the little girl is able to understand the abstract principles of classification, she can be trained in the habit of classifying utensils and objects that resemble one another. As a help to the habit and power of classification, I advise all parents, especially mothers, to direct the attention of their little girls to botany, in the early study of which they can be made to see that order, classification, and system pervade all the works of God, and, therefore, that God himself is our model in these respects, and that it is always useful, beautiful, and good to imitate his examples in all things possible.

The natural love of children for flowers will make the science of botany easy to them. No books will be needed to induct them into it. The plants and flowers will be their books, the

flower garden, the parks, the fields can be made the instruments of instruction. Nature is God's opened volume to be read, studied, understood by the simple little child, as well as by the astute and learned philosopher.

In the arrangement of the calyx and its sepals, of the corolla and its petals, in the relative position of stamens and pistils, in the varied forms and colors and tints of all these, in the branching of trees and their different arrangements upon their trunks, in the forms and arrangement of leaves upon the branches and of flowers upon the stalk or axis, the little girl can be made to see how wonderfully and beautifully the Creator has constructed the forms of vegetable life, guiding himself, so to speak, by order and classification. But the little girl will soon pass out of infancy into childhood, when the brain power shall have been augmented, then a repetition of the same teachings will impart to her higher views of the ideas which these botanical things represent, and the habit of order, classification, and system will become fixed. Then, when she has passed from childhood into adolescence, she will be thoroughly prepared to comprehend the abstract principles of classification in natural history.

The young woman thus trained will carry into all her studies the principles, as well as the habit

of classification and generalization, into all her domestic affairs, into all her social relations. Therefore, she will be the better wife and the better mother, the more useful member of any given community, a better leader of that community.

Rising higher in the heavenly idea and work of training the girls of every family, how careful and diligent ought mothers to be in the inculcation of the womanly virtues and the exalted and elevating Christian graces. Let us proceed to treat these as they present themselves to our thoughts.

a. As I have shown elsewhere, the first lesson a little girl ought to be taught is *obedience to her parents*—ready, cheerful, and uniform. But, as I have treated the subject of obedience at length in chapter fourth, I will, in this connection, dismiss it, with the remark that the girl who will not habitually obey her parents is doomed to write no history at all, or one which will be blotted by vicious, perhaps criminal, indulgences, or unprofitable amusements or extravagant and wasteful pleasures. Persistent disobedience in a girl is the prophecy of a career which will end in personal misery, if not in personal shame and disgrace. Therefore, at the very beginning of life the mother ought to guard this point, and

take special care to exhibit to her infant girl the divine beauty of obedience, impelling her in the right direction, as though an angel was beckoning her onward in the pathway to heaven, while other angels were whispering in her ears, "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee." (Deuteronomy v, 16.)

b. There is, also, the virtue which we call *modesty*. If modesty be beautiful in a boy, it is exceedingly so in a girl. The immodest girl is impudent, bold, daring, fond of the company of boys, especially vicious boys. The modest girl shuns them, as the modest woman shuns libidinous men. Opposed to impudence, the modest girl is respectful in her language and behavior. Opposed to boldness and a daring spirit, the modest girl is retiring. Opposed to arrogance, she has an humble opinion of herself. Opposed to rudeness, she is gentle in her manners.

Not by precept only, but by example also, the mother ought to teach modesty. Not by precept and example combined only, but by earnest daily prayers she should implore God's protection in behalf of her little girl, her childish and her youthful daughter, in order that all the

elements which constitute a modest woman may be vigorous and invincible in her when she shall attain mature age, for then she will wield a healthy influence upon the social circles in which she may move. Her modesty will shield her from the approaches of the men who make a business of the seduction of young women. Her modesty will also repel those satanic old women who are the tools of the seducer.

c. Veracity, that is, the habit of always speaking the truth, and nothing but the truth, at all times, and in all places. She should be taught that to tell a lie, in order that she may hide a fault, is meaner than the fault, whatever that fault might be. And, as a help to forming the habit of truth telling, under all circumstances, parents should never punish a child for accidentally breaking an article, howsoever valuable as an utensil or an ornament the article may be. The dread of punishment will induce a timid child to lie, whereas reproof and caution, kindly given, will make her always ready to speak the truth about any mischief she may do, through carelessness or sheer accident. In a word, make your little girl to believe and to know that lying is, under all circumstances, contemptible and degrading, but that veracity is, under all circumstances, ennobling and honorable: that a liar is

to be detested and shunned; that the veracious is to be cherished and rewarded.

d. Honesty is another of the womanly virtues. Therefore, it ought to be carefully and diligently cultivated in the mind of the little girl. To steal a pin is as mean and as wrong as to steal a horse; to steal a cent as wicked as to steal a twenty-dollar gold piece. As a liar is a person to be expelled from respectable and good society, so, also, is a thief to be ruled out of the community and confined in the penitentiary, and therein compelled to work until he has earned sufficient money to restore what he has stolen.

Such teachings as these should be imparted to the girl as early as possible—that is, as soon as she can understand them. Let her know that stealing is the life employment of a rat and a fox, and that she ought not to be as mean as rat or fox.

There is also the womanly, moral virtue, which we call *industry*. Teach the little girl that to labor for one's own bread and butter is good, is honorable. God's example ought to be set before her. That beautiful panorama of the creation which Moses has given to humanity, in which God, as the great architect and the great workman, is seen executing his own plans and working out his own details, ought to be set

before the mind of the little girl, again and again, in prose, in poetry, and in song; by the flowers of Spring, by the fruits of Summer, by the harvests of Autumn, by the snows and ice and cold of Winter. And this ought to be repeated till she becomes familiar with it, till her heart burns under its light, her imagination glows with its beauty, and her little fingers are made active in imitating the divine model.¹ To work for human well-being and the well-being of the humblest sentient creature is God's delight; it is also to his honor and glory. He is a contemptible fool who thinks otherwise, and who believes that he degrades himself when he is imitating the

¹ God be thanked for Froebel and the kindergarten system, which he has elaborated for the training of the little ones in habits of industry and invention. At this point I desire to call the attention of mothers, whether partially or thoroughly educated, to an interesting and useful work, written jointly by Mrs. Horace Mann and Elizabeth P. Peabody, entitled, "Moral Culture of Infancy and Kindergarten Guide," in which they will find many valuable suggestions. For mothers of advanced education I also commend a work entitled, "The Paradise of Infancy," by Edward Wiebé, published by Milton Bradley & Co., Springfield, Massachusetts. It is "a manual for self-instruction in Friederich Froebel's educational principles and a practical guide to kindergartners." This interesting and instructive work can be purchased at Mr. Schermerhorn's, No. 14 Bond Street, New York.

Almighty. Such truths and such facts should be impressed upon the minds of the little girls.

e. Akin to industry is *thrift*, generally called economy or frugality. It is a useful and noble virtue. It makes the wife the husband's treasurer. Saving his earnings, she increases his wealth, his riches, his reputation, his influence, his usefulness.

On the contrary, the woman who lacks thrift is a *hole* in her husband's pocket, diminishing his wealth, riches, reputation, usefulness, and honor. It is sinful to waste what others labor to gain.

What a sublime idea of thrift the Creator has given us in the indestructibility of matter. And what a beautiful lesson of frugality in the mutations of its forms. In nature nothing is wasted. What becomes useless in one form, or at one time or stage of its existence, is changed into a new form of life, beauty, and usefulness. Thus he converts the minerals into vegetables and flowers, these into animals, which are slain, and their flesh becomes strength and life-prolonging food for man; who, when worn out by labor, goes to sleep in the dark, silent grave, not to perish there, but in order that he may be transmuted into the form of an angel.

The relation of thrift to industry is that of the savings-bank to the financial results of labor.

That which is surplus is not thrown away upon amusements and sinful pleasures, but is preserved for future use and laid up for the day of sickness and old age, when the man and the woman, through manifold infirmities, are unable to labor for their own support; also to enable them to contribute liberally to the various forms of Christian benevolence as well as the education of their own children.

Such is the Christian idea of industry and thrift. The Christian must work and make money, and he must also save it, in order that he may be able to give. To be worthy of the name of Christian we must study, understand, heed, and follow the teachings and examples of Jesus, who was son of man as well as Son of God, who descended from heaven to give.

He was always giving, till he gave his life away a ransom for all. And, though now in heaven, he is still giving, and will continue to give till he shall have given heaven itself and the crown of life to every one who obeys his teachings and practices his examples.

But we can not give until we shall have, but to have, we must be industrious and thrifty in order that we may have to give. Such are the lessons which mothers should take special care to inculcate in the minds of their little girls, and to cui-

tivate until blooming womanhood shall make the habit an inviolable rule of life.

f. Temperance is akin to economy. It is the guardian virtue of the other virtues, because it gives just what it signifies—self-control, under all temptations which may arise from the principles and emotions of self-love. Our natural appetites say, “Eat and drink.” Temperance says, “Yes, but be careful—yes, be careful in what you eat and drink.” Reject the hurtful. Eat and drink only that which is wholesome; and what is wholesome, eat and drink only what is enough to satisfy hunger and thirst. Again temperance relates to amusements and pleasures. Self-love leads the young into divers amusements and pleasures. Well, they may be good or they may be bad; if bad, self-control says have nothing to do with them. Shun them. Run away from them. But, if they be good, then use them moderately. Do not allow them to control you, because if you do they will soon become your masters. Let nothing on earth be your masters, because, if you do, they will by and by lead you to destruction. Therefore, in all things be temperate.

Avoid gluttony. Too much of the most nutritious food becomes injurious, because it creates gluttony. Too much of the most healthy drinks may induce *intemperance*, therefore, avoid extravagance even

in the use of milk and water. As for excitants, such as coffee and tea, keep away your little girls from them. Strong tea, especially green tea or mixed tea, is ruinous to the nerves. Excitants of all kinds stimulate the nervous system so as to affect the temper, and often affect permanently the moral sentiments and character. In view of which we say emphatically, teach your little girl temperance in all things. As for intoxicants, they are "liquid fire and distilled damnation;" therefore, teach your little girl to fly from them as from deadly serpents or consuming fire.¹

Such, by way of distinction, we call the womanly virtues; because the well-being of society demands these virtues in every woman, be she educated or non-educated, be she rich or poor, popular or obscure.

Hence, every mother should carefully, diligently, and prayerfully cultivate them in her daughter through all the stages of development, from early infancy to mature womanhood. The more careful, diligent, and prayerful she may be in such a work, the more certain will be her suc-

¹The attention of mothers is hereby invited to an article on "Brain Poisons," written by Professor R. T. Brown, M. D., of Indiana University, which can be found in his "Elements of Physiology and Hygiene," pp, 248-262. See also "Gospel Temperance," chapter xx.

cess. God looks down from heaven upon such a mother with great delight, and never fails to reward her labor of love.¹

¹ Mothers and fathers will find some valuable suggestions in Herbert Spencer's essay on "Intellectual, Moral, and Physical Education." In his treatment of "Moral Education," he fails however to invoke the aid of the supernatural power of the truth of God, and the Spirit of God. We say Mr. Spencer does not invoke *divine aid*, without which all mere human efforts avail but little in the development of moral character. So, also, we do not hesitate to say that every system of education which excludes or ignores the divine power is defective at the very point where it ought to be most perfect. This suggestive essay of Herbert Spencer can be obtained for fifteen cents by purchasing "Humboldt's Library of Popular Scientific Literature," vol. i, No. 5, New York, J. Fitzgerald & Co., 294 Broadway.

Chapter XIX.

THE CHRISTIAN GRACES.

BUT there are higher and nobler qualities than the moral virtues which the wise mother will desire her daughter to possess. They are the beautiful Christian graces. These are natives of heaven, and can be obtained by seeking them in the kingdom of heaven. There and there only can they be found. Their names are Faith, Hope, Love, Humility, Self-abnegation, Holiness, Righteousness.

These seven graces are essentially Christian, and distinguish their possessor from what is ordinarily called a virtuous woman. Each of these graces is a spiritual power within itself, and therefore imparts a spiritual power to the soul in which it dwells, so that, while it controls its possessor, it also makes him and her a blessing to others.

Thus, Faith enables us to recognize God in all events, either as causing them or controlling them, so that we shall not be murmuring and repining at the losses of property, or health, or

friends, or at the financial disparity between one's self and one's neighbors, but always under adverse circumstances, to say with Job, "Though he slay me, yet will I trust in him."

Hope cheers one amidst obstructing difficulties and disappointments, to persevere and to work in behalf of the good cause, expecting sooner or later to conquer and to triumph, even in the present life, and with a face turned heavenwards, to anticipate the coming glories of the new creation.¹

Humility shields us against pride, vanity, and flattery. Balancing all our talents and attainments, she causes us to be useful to the high and the low, to the rich and the poor, to the vilest and the best.

Self-abnegation makes us ever ready to empty ourselves, and if need be, to die that others might live.²

¹ Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Isaiah lxxv, 17. *et.* "We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii, 13. See, also, Rev. xxi, 1.

² Saint Paul in Philippians ii, 5-8 says: "Have the mind in you which was also in Christ Jesus; who being in the form of God counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming

Holiness gives us freedom from sin and power to *repel* all her poisoned arrows.

Righteousness imparts ability to plan and to execute for the well-being of mankind, and always to dispense equal rights, equal privileges, and equal justice to all.

And Love! *Divine love*, placing us and keeping us at one with God and the universe, will ever be guiding us safely through the winding, spiral pathway of life, and in the hour of death she will clothe us with the shining robes of immortality.

These seven graces follow the new creation as

obedient unto death, yea, the death of the cross." I have quoted from the new version of the Testament. The sense is the same as the old version. Dr. Adam Clarke, *in loco*, translates as here, "he emptied himself." Dr. Louis Segond, of Geneva, in his new translation of the original says, "He despoiled himself," *s'est dépouillé lui-même*. Osterwald renders it by "He annihilated himself." This is very strong, "*Il s'est anéanti soi-même*." In my judgment it is the deepest sense, and comes nearer to the fact of Christ's history, especially at its terminus, abandoning his dignity, glory, and power for the time being, he reduced himself to the condition of a servant, that we, the slaves of sin and Satan, might become "kings and priests."

Note well his profound humility is accompanied by a perfect obedience. Indeed they are inseparable virtues. They are ever cognizant of *law*—I use the word in its highest as expressive of the *divine will*. Pride, the antagonist of humility is ever ready to rebel against law and to trample the poor and the weak under her feet.

light follows the sun. They may be called beams from the Infinite. No amount of literature, nor science, nor philosophy, nor art, nor culture¹ can bestow these immortal powers upon any child of Adam. They are divine; but can be attained by earnest prayer to God, who is always willing and ready to bestow them upon "the broken heart and the contrite spirit." (Psalm xxxiv, 18; li, 17; Isaiah lvii, 15.) Such is the teaching of our Lord Jesus Christ in his sermon on the Mount, and in his farewell discourses to his disciples. (John xiv, 21-23.)

The womanly and moral virtues qualify any female for a proper discharge of many of the duties and obligations of life—but not for all. The Christian graces lifting her up on a higher plane of action; enable her to discharge *all* the moral duties and obligations of life by imparting to her a spiritual might, a strength—a power which is supernatural. Therefore, as the moral virtues bind us to our fellow-creatures, the Christian graces unite us to the Infinite God. So, then, as the former lift us above the level of the vicious and the criminal, the latter exalt to the associa-

¹ I here employ the word *culture* to signify the combined influences and results of all literary, scientific, philosophical, and artistic attainments on the mind and the manners of an educated person.

tion of angels, and the "spirits of just men made perfect." (Hebrews xii, 22-29.)

Train up the little girl in these moral virtues and these Christian graces, and you will give her the power to develop herself into the highest and most beautiful form of womanhood, because it will be the Christian—than which none can be higher, stronger, nobler, or more beautiful. She may then rank among the noblest wives, the noblest mothers, the noblest benefactors of her race, her country—humanity.

On such a moral and spiritual base you may erect the broadest, highest, most beautiful edifice, adorned with the gold, silver, and precious stones of literature, science, art, and philosophy. Such an edifice will neither fall nor totter, because the ideal woman of the royal mother of king Lemuel will be realized in her.¹

In addition to the method for the special training of girls which we have given, I would suggest the employment of the biographies of women distinguished for their talents, learning, or Christian usefulness. My models for their study and imitation would not be such a genius as Madame De Staël; but rather of Mary Somerville, and

¹ I beg mothers to read and ponder well Dr. Tweedie's chapter on "Daughters." See his eloquent work entitled "Home, A Book for the Family Circle," pp. 148-158.

above the latter I would set Susannah Wesley, because her character and domestic discipline have effected infinitely more for the solid and permanent well-being of humanity than the literary attainments of Madame De Staël, or the scientific acquirements of Mrs. Somerville ; for just as far as the moral and the spiritual rise above the intellectual and the literary, so, also, does the influence of Susannah Wesley excel the influence of Madame De Staël or Mrs. Somerville.

The influence of Madame De Staël was literary and political, that of Mrs. Somerville was scientific and philosophical. The influence of each will be modified and limited by the lapse of time, by advancement in literature, politics, and science, but the moral and spiritual influences of Mrs. Susannah Wesley will increase in volume and power with the advancing waves of conquering Christianity.

In the training of girls the father ought to unite with the mother in her daily work divine. We have already indicated how this can be done by dividing the work of daily intellectual instruction with his wife. But in molding, coloring, and tinting the moral and religious character of his daughter, he can greatly aid the mother by his own upright character, if that character be strong and luminous as was the character of Job.

Such a character will exert a greater influence over the feelings, sentiments, and thoughts of the growing girl than all the instructions which he may daily impart.

If his character be spotless, if his life be ornamented with noble deeds, wrought in behalf of God and man, he will become an inspiration to his daughter, provided the seeds of nobleness be in her heart, for then she will glory in him as Madame De Staël gloried in the character of her noble sire. She will endeavor to be among women what her father is among men—a leader in the right direction—in the direction of the Great Leader of leaders and Commander of commanders in the shining pathway of human progress.

His well-balanced government in the home ; his fervent, faithful, powerful prayers at the family altar and in the secret closet, can do much in aiding the mother's efforts to develop in her growing daughter, a noble and beautiful womanhood, noble and beautiful, because *good* and *wise* and *useful*.

This harmony in government, this unity in action, this oneness and sublimity in aim, ought to characterize the daily conduct and work of the parents of children and the guardians of wards and *protégés*. We will see the force, beauty, and emphasis of this thought when we consider

the original design of marriage. The man Adam and the woman Eve were sinless when the divine command, "Be fruitful, and multiply, and replenish the earth," was given. They were to be fruitful, to multiply, and replenish the earth with just such sinless beings as they then were. Therefore parents, at the present time, ought to endeavor to fulfill this divine command just so far as they have the power.

Parents animated by so high and holy an aim will be aided by a power above their finite and wavering energies. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."¹

¹ See the whole passage from which we have quoted, 1 John iii, 1-10. See, also, the Psalm cxix, 1, 2, 3. The statements of St. John are an assurance of supernatural aid in our conflict with evil. Upon the pious household, where such parents dwell, outside evil influences will be brought to bear. Mischievous relatives and neighbors will whisper in the ears of their children, saying, "Your parents are too strict." "Our parents let us do as we please." Thus will they try to break up the order and discipline of a well regulated and God-fearing family. The Lord be merciful to such mischievous persons, for they seem unconscious of the fact that Satan is employing them as agents for the accomplishment of his work of destruction. And it is against such mischievous persons parents should exercise the most diligent watchfulness, because their intimacy in a family render them the most insidious and effective enemies or antagonists of a well-regulated household.

a. From all the light which Revelation and history pour upon this subject which I have been discussing, I am led to the conclusion that, to promote the highest well-being of the Church and the state in all their ramifications, I know of no higher duty which a parent and a citizen can perform than the education of their children in the homestead, under Christian influences.

b. Certainly, there is none more healthy, none more far-reaching, none more powerful to produce good rulers, be they crowned heads, reigning through life, or presidents, ruling for a limited period, none more powerful to produce good subjects of an empire or good citizens of a republic.

c. In the near future, from the well-disciplined Christian families shall issue the well-governed Christian Church and the well-governed Christian state; both existing, expanding, developing under the protection and guidance of unerring wisdom and omnipotent goodness, both perpetuating themselves till the nations shall be summoned before the Judge of all the earth, who is Lord of lords and King of kings. To whom be glory, honor, and dominion forever and ever. Amen.¹

¹ See Isaiah, the whole of the eleventh chapter, and the whole of Psalm lxxii.

Chapter XX.

SACRED SONGS.

THE sacred songs here given are all original; so, also is the music to which they are set. They were designed to aid earnest Christians in self-dedication, and in the dedication of their children and their homes to the service of God. The music was composed, at my request, by two of the young itinerant pastors of the African Methodist Episcopal Church, whom I knew to be good vocalists, in order that they might exercise their gifts as composers.

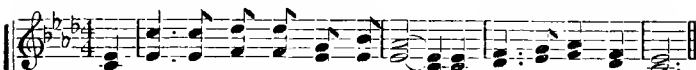
The sincere and earnest prayer of the writer is that the Father of all the families of the earth may bless his efforts to aid thoughtful and earnest Christians in the consecration of themselves, their children, and their homes to the service of Him who has promised to bless the households of the godly, and whose loving kindness and tender mercies are "from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

Personal and Home Consecration. No. 1.

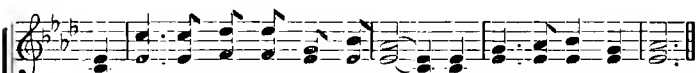
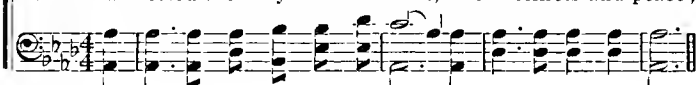
"As for me and my house, we will serve the Lord."—Joshua xxiv : 10.

Bishop D. A. PAYNE, D. D., LL. D.

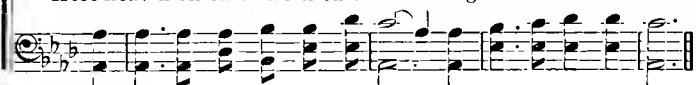
W. G. ALEXANDER.



1. Before earth's deep foundation was, Thou didst ordain me, Lord,
2. Thy workmanship in Jesus Christ, To good works always given,
3. Then let me in thine image glow, Thy spotless puri-ty;
4. Do-minion have, complete, entire, O'er all my ransom'd soul,
5. Then shall my house be thine abode, And filled with light divine,
6. Here let the truth, like noonday sun, Chase darkness far away;
7. How blessed then my house shall be, With holiness and peace;



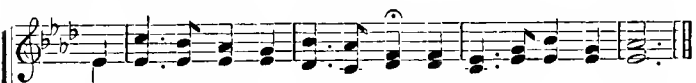
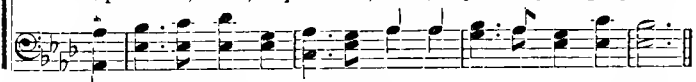
To be made perfect by thy laws, And blameless by thy word.
 Cre-at-ed as I was at first, A new-born heir of heav'n.
 Thy love unspeak-a-ble be-stow, O Ho-ly Trin-i-ty.
 Bap-tize me with ce-lestial fire, And sanc-ti-fy the whole:
 A tem-ple fitted for the Lord, Whose glory there shall shine.
 Here let the Christ—that Holy One—Hold un-disput-ed sway.
 Here heav'n on earth we then shall see Begun and never-cease.



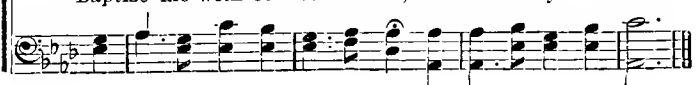
CHORUS.



Baptize me, Lord, baptize me, Lord, Baptize my longing soul;

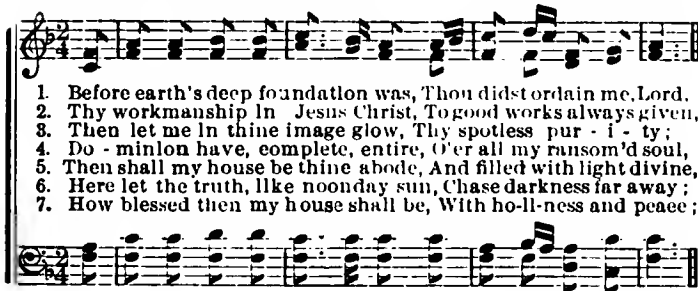


Baptize me with ce-lestial fire, And sanc-ti-fy the whole.



Personal and Home Consecration. No. 2.

"As for me and my house, we will serve the Lord."—Joshua xxiv : 10.
 Bishop D. A. PAYNE, D. D., LL. D. J. W. RANDOLPH.



1. Before earth's deep foundation was, Thou didst ordain me, Lord.
2. Thy workmanship in Jesus Christ, To good works always given,
3. Then let me in thine image glow, Thy spotless pur - i - ty;
4. Do - minion have, complete, entire, O'er all my ransom'd soul,
5. Then shall my house be thine abode, And filled with light divine,
6. Here let the truth, like noonday sun, Chase darkness far away;
7. How blessed then my house shall be, With ho - li - ness and peace;



To be made perfect by thy laws, And blameless by thy word.
 Cre - at - ed as I was at first, A new-born heir of heav'n.
 Thy love unspeak - a - ble be - stow, O Ho - ly Trin - i - ty.
 Bap - tize me with ce - les - tial fire, And sanc - ti - fy the whole.
 A tem - ple fit - ted for the Lord, Whose glory there shall shine.
 Here let the Christ—that Holy One—Hold un-disput - ed sway.
 Here heav'n on earth we then shall see Begun and never - cease.

CHORUS.



Bap - tize me, Lord, baptize me, Lord, Baptize my longing soul;



Repeat pp.
 Baptize me with ce - les - tial fire, And sanc - ti - fy the whole.

The Consecrated Home.

"Abraham shall surely become a great and mighty nation; for I know him, that he will command his children and his household; and they shall keep the way of the Lord to do justice and judgment."—Gen. xviii: 18, 19.

Bishop D. A. PAYNE, D.D., LL.D.

W. G. ALEXANDER.

1. My house shall be the house of God, My hearth his altar bright,
 2. Lord, let no e vil here preside, No crime thine altar stain;
 3. Lord, make my soul thy temple pure, Let all my tho'ts be thine;
 4. My wealth I con - se - crate to thee, My sons and daughters too;
 5. Green as the fir's 'mid ice and snow, 'Mid spring and summer blight,
 6. Then when our work on earth be o'er, And all our victories won,

My house be ordered by his word, En-lightened by his light.
 Let man ly vir-tues here a bide, And Christian graces reign.
 Let all my tal-ents thee a - dore, And worship at thy shrine.
 From all the vic - es make them free, To all the virtues true.
 In all the graces let them grow Sym-met-ri - cal and bright.
 Bring us to heav-en thee to adore, The glorious Three in one.

CHORUS.

Oh, for a con-se-crat-ed home, Which angel guards surround,

Rit.
 A home, a con-se-crat-ed home, Which an-gel guards surround.

Reveal Thyself to Me.

"He that hath my commandments and keepeth them, he it is that loveth me, and I will love him, and will manifest myself to him."—John xiv : 21.

Bishop D. A. PAYNE, D.D., LL.D.

W. G. ALEXANDER.

1. Come, O thou great Emman-u - el, My soul cries out for thee ;
 2. Come! fill me with that love divine Which puri-fies the soul;
 3. Wis - er than serpents,—pure as light,—As harmless as the dove;
 4. Our lives we con-se-crate to thee, In thee a-lone we trust;
 5. Come, thou great Emmanuel, deign With mortals here to dwell;
 6. Thy kingdom come, thy will be done, Here as in heav'n above,

Oh, come, and in my bo-som dwell, Reveal thyself to me.
 And let me in thine im-age shine, A new cre - at - ed whole.
 Oh, make me perfect in thy sight! If not in deeds,—in love.
 From ev-ry e - vil keep us free, From all un-ho - ly lust.
 Come, in our hab-i - tation reign, And all things shall be well.
 Oh, make it glorious as the sun, And pure as truth and love.

CHORUS.

Re-veal thyself, reveal thyself, Reveal thyself to me;

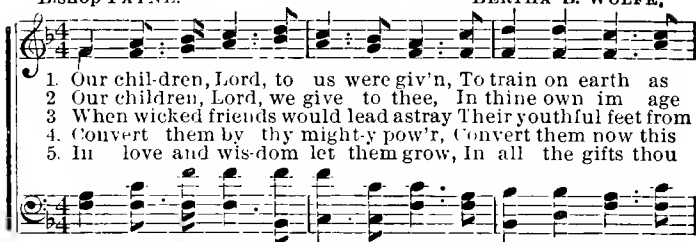
Rit.

Oh, come, and in my bo-som dwell, Reveal thyself to me.

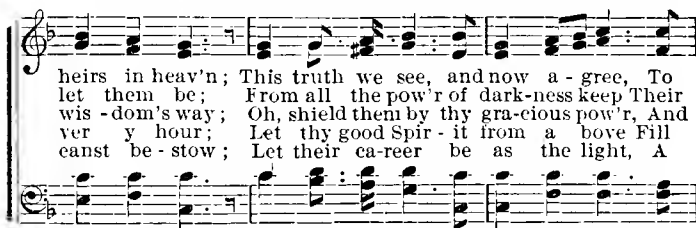
Hymn for the Consecration of Children.

Bishop PAYNE.

BERTHA B. WOLFE,

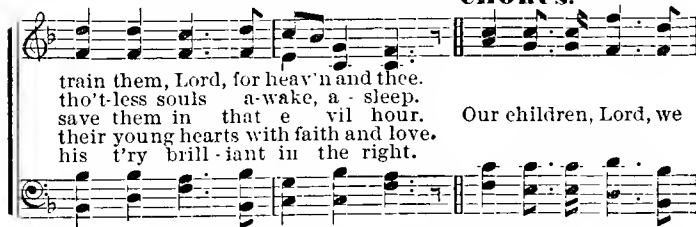


1. Our chil-dren, Lord, to us were giv'n, To train on earth as
 2. Our children, Lord, we give to thee, In thine own im age
 3. When wicked friends would lead astray Their youthful feet from
 4. Convert them by thy might-y pow'r, Convert them now this
 5. In love and wis-dom let them grow, In all the gifts thou

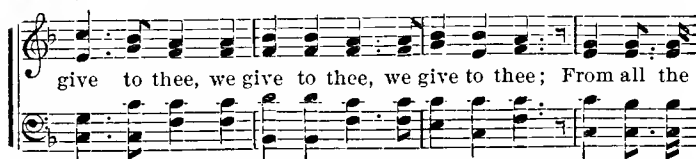


heirs in heav'n; This truth we see, and now a-gree, To
 let them be; From all the pow'r of dark-ness keep Their
 wis-dom's way; Oh, shield them by thy gra-cious pow'r, And
 ver-y hour; Let thy good Spir-it from a-bove Fill
 canst be-stow; Let their ca-reer be as the light, A

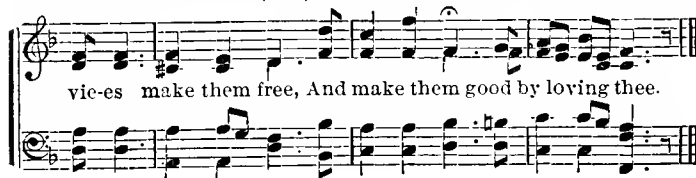
CHORUS.



train them, Lord, for heav'n and thee.
 tho't-less souls a-wake, a-sleep.
 save them in that e-vil hour. Our children, Lord, we
 their young hearts with faith and love.
 his t'ry brill-iant in the right.



give to thee, we give to thee, we give to thee; From all the

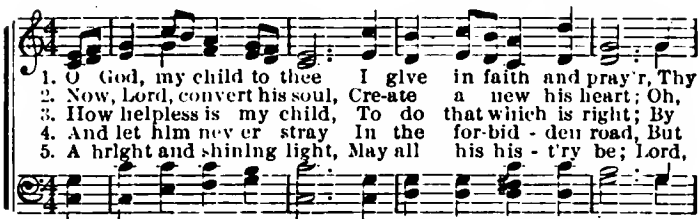


vic-es make them free, And make them good by loving thee.

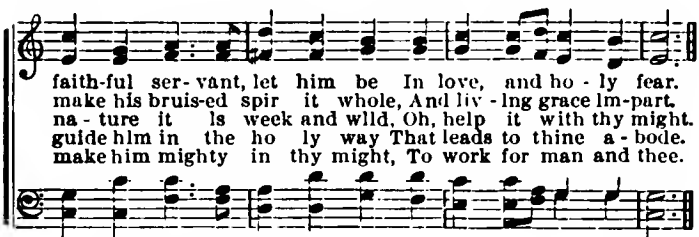
Consecration of an Infant Son.

Bishop PAYNE.

B. B. WOLFE.

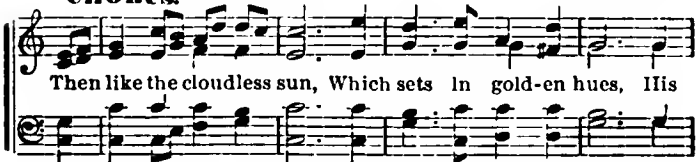


1. O God, my child to thee I give in faith and pray'r, Thy
 2. Now, Lord, convert his soul, Cre-ate a new his heart; Oh,
 3. How helpless is my child, To do that which is right; By
 4. And let him nev er stray In the for-bid - den road, But
 5. A bright and shining light, May all his his - t'ry be; Lord,



faith-ful ser-vant, let him be In love, and ho - ly fear.
 make his bruised spir it whole, And liv - ing grace im-part.
 na - ture it is weak and wld, Oh, help it with thy might.
 guide him in the ho ly way That leads to thine a - bode.
 make him mighty in thy might, To work for man and thee.

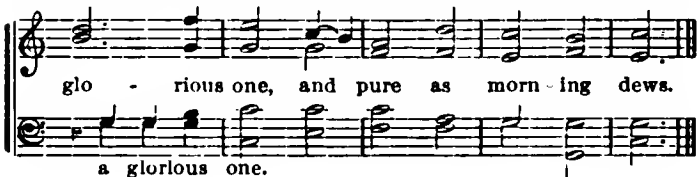
CHORUS.



Then like the cloudless sun, Which sets In gold-en hues, His



life shall be a glo - rious one, His life shall be a
 His life shall be a glo - rious one, His life shall be

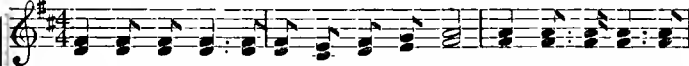


glo - rious one, and pure as morn - ing dews.
 a glorious one.

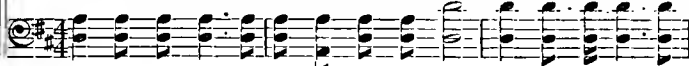
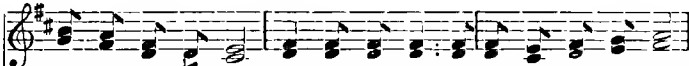
Consecration of an Infant Daughter.

Bishop D. A. PAYNE, D.D., LL.D.

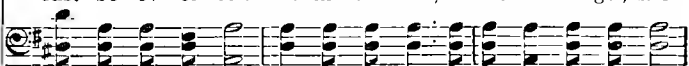
Rev. L. J. COPPIN.



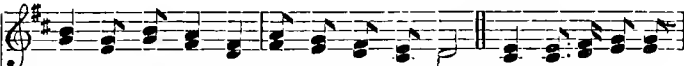
1. My infant, Lord, to thee I glad-ly bring, She is of earth and
 2. A birdling, I would teach its ti- ny wings to soar up, where each
 3. But thou, and thou alone, canst give it might, To spread her wings for
 4. Then come, oh, come, my baby take and train For life's great work! *She*
 5. To thee I con-secrate my helpless child, Whose nature may be
 6. Breathe in her soul the life—th' ethereal life, Nor hatred, pride, nor


yet a heav'nly thing; As the nude birdling in its mother's breast,
 bright arch-an-gel sings, To join the songs of flaming ser-aph-im;
 re-gions out of sight; To nes-tle in the glories of a throne;
must not live in vain; Of mundane birth, a more than mundane thing,
 rough, and crook'd, and wild, If thou dost not with plastic pow'r divine,
 must be ev-er rife Within her heart; but as an an-gel, she



CHORUS.



So is this ba-by on my anxious breast.
 And with the ransom'd sing th' eternal hymn.
 Which none can reach, but love, and love alone. Oh, like an angel
 To thee, O Lord, my ba-by now I bring.
 Remould her in thine image, yes, in thine.
 May ev-er feel, and speak, and act for thee.




may she ev-er be! And think, and speak, and act thro' life for thee!





